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## THE GREAT TEMPTATION

HERE is one temptation to which Catholic Actionists are in a particular manner prone, and that in the measure of their zeal, and their pardonable impatience with the indifference of so many Catholics. That is the temptation to make the Church a Church of the spiritual *élite*. That temptation has been stated with admirable lucidity in Ida Coudenhove's remarkable book *Von der Last Gottes*,<sup>1)</sup> a book which became a best-seller in Germany and which deserves to be read and pondered by all those who would do God the honor of taking Him seriously. Ida Coudenhove points to the stern and solemn passion with which the Church has resisted "the great temptation which has pursued her through the centuries, from Montanus and Tertullian to Port Royal, and which still survives among many of us today, although we have no name for it—and in truth it is not the basest natures that have succumbed and do succumb to it—the great temptation to become in any sense the Church of an *élite*—of the 'philosophers', of the 'saints', of the 'pure', of the 'Charismatics'." Thence arises a veritable "martyrdom of degradation" for the Church. She allows herself to endure the reproaches of the multitude of those who accuse her in every age of compromising to the world and its sin and stupidity. She allows herself to be burdened with "the queerest baggage: stupidity, and bad taste, and inner vulgarity, narrowness and fanaticism." This unending martyrdom of degradation is more real than ten Neronian persecutions, and is all the more heroic because of its seeming lack of heroism and apparent cowardice.

The recent history of the Russian Orthodox Church contains a salutary lesson for all who would reduce the Church to an *élite*, to the rejection of the mediocre masses. In the early years of the present century there was a veritable Renaissance in Russia. A violent reaction against Marxism swung the pendulum of Russian thought

towards mysticism. Russian philosophers adapted Herder's theory that every nation is given its own specific mission in God's historical plan—*Gang Gottes über die Nationen*—and fitted it to the ancient Russian messianic dream of world dominion. True, the materialization of that dream in Bolshevism merited Grillparzer's bitter rhyme:

"Der Weg der neueren Bildung geht  
Von Humanität,  
Durch Nationalität,  
Zur Bestialität."

The first real school of philosophy, of which Soloviev was a chief figure, owed its inspiration to German thinkers, especially Schelling and Baader, and later Hartmann and Max Scheler. This school was not so much a sun of thought as a constellation of bright minds, such as Nicholas Berdyaev, Bulgakov and Kholmiakov. These thinkers were essentially religious and seemed to represent a general movement towards the Russian Church away from the crude materialism of Marxism. But the movement was accompanied by no real change in the lives of the people, for it remained, from first to last, within the circle of a cultural *élite* who cared little for the masses, while the masses in turn cared little or nothing for the efforts of the intelligentsia to Christianize Marx through Kant, or adapt existentialism to the tenets of the Orthodox Church. Some of the intelligentsia were Modernists and made gallant efforts to bring these tenets in line with modern thought and breathe vitality into the Byzantine formalism of Orthodoxy. But their theories were addressed to the *élite*, far above the heads and hearts of the common people who remained stubbornly obtuse to new ways of thinking.

The abortive Russian Renaissance left a wide cleavage between the *élite* and the masses, a disparity far more marked than that which Van Wyck Brooks observes between the "Highbrows" and "Lowbrows" in America. The Russian Revolution revealed the width of that cleavage. The cul-

<sup>1)</sup> Published by Sheed and Ward as "The Burden of Belief" 1934, with an introduction by Gerald Vann, O.P.

tured élite were swept aside by the fierce tidal wave of terrorism. The "charismatics" made pathetic and ineffectual efforts to stem it, but they were either killed or exiled. The effects on Russian religion and culture are known to all the world. The élite saved neither religion nor itself.

The supreme aim of Catholic Action is to restore *all things* in Christ, to reconcile the world once more to God. It is the express desire of the modern Pontiffs that Catholic Actionists should reimpregnate society with the spirit of the Gospel, and they have repeatedly condemned the attitude of those who would adopt a "catacomb policy" whereby the elect would flee from "the contagion of the world's slow stain." That attitude has also been condemned by Peter Wust and other Catholic apologists, with the exception of certain French scholars, such as Jacques Maritain, who left himself open in his book *Du Régime Temporel*, to the charge of advocating a "sanctified detachment." To be "housed in a dream at distance from the kind," to use Wordsworth's phrase, even if it is a dream of a Church purified of stupidity and mediocrity, is "to be pitied for 'tis surely blind."

As Catholics we believe, as such great geniuses as Herder and Newman believed, that there is a divine plan in history, and we reject the Rationalist absurdities of Voltaire and Montesquieu about the perfectibility of man through unaided reason. The more we read history by the light of Faith, the more we come to identify it, as the two poet-historians did, with theology. We will shun the facile optimism of the French *Eclaircissement* which imagined that history was advancing towards a general era of happiness for all, a secular Utopia of material comfort and security, and healing for all the ills the flesh is heir to. We will come to view history as a progress towards a goal known only to God Himself. We will see it steadily and see it whole if we approach it from the Divine perspective, and come to acknowledge with the author of *Ideen* that "*Vom Himmel muss unsere Philosophie der Geschichte des menschlichen Geschlechts anfangen.*" And if our philosophy of the human race begins in

heaven it must also end there, for it is our aim, as Catholic Actionists, not to bring down Heaven on earth, as the planners of secular Utopias hope, but to lift earth and all men therein, nearer to heaven.

We say "all men" and not a spiritual élite, since, as the descendants of the apostles, we are under divine orders to "teach all nations," and "preach the Gospel to every creature." What Herder, that inveterate foe of barren theoretical studies, said of the human body applies to the Mystical Body, which is the Church: "*Ein mit Kenntnissen überfüllter Kopf und wenn es auch goldene Kenntnisse wären; er erdrückt den Leib, verengt die Brust, verdunkelt den Blick...*" Catholic Actionists ought indeed be an élite within the Church, a head stored with golden knowledge, but not in the sense of being crammed with what Faust called "grey theory," but rather for the good and well-being of all the other members and the intelligent application of their faculties. Their very vocation calls on Catholic Actionists to be an élite among the laity in the sense of being better equipped through moral training and education for the extension of the Kingdom of Christ. But they exist for the good of the entire Mystical Body, working within and on history towards ends which only God can clearly divine. They will be in no hurry with history as Utopian planners are, but will work in the tempo of modern time to bring the world Godward, laboring "*ohne Hast und ohne Rast*", not apart from their fellow-Catholics but among them, accepting their co-operation wherever it is gladly given. And while Catholic Actionists toil towards the great God-appointed future, let them take courage from the words of Herder: "*Lasst uns, meine Brüder, mit mutigem, fröhlichem Herzen auch mitten unter der Wolke arbeiten; denn wir arbeiten zu einer grossen Zukunft. Und lasst uns unser Ziel so rein, so hell, so schlackenfrei annehmen, als wir können: denn wir laufen in Irrlich und Dämmerung und Nebel... Auf uns hat die Vorsehung gerechnet.*"

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It was the Coadjutor-Bishop of Cork, Dr. Lucey, who, preaching at Limerick, said that "the State whose citizens cannot afford to own their own house, pay their own doctor and hos-

pital bills, feed and clothe their own children, etc., is failing in its primary duty to them; the very extent of its 'free' service is proof of its failure."

# THE ASSIGNATS: A TRAGIC EXPERIMENT WITH PAPER MONEY

ONE need not be a tottering old grandfather to remember the days when our national debt was about one billion dollars. That was the state of affairs from 1894 down to America's entry into World War I. Prior to 1894 the debt reached the billion mark only during and after the Civil War. The United States was almost in the black in 1835 when we owed a paltry \$33,000. That far we had progressed since the time of Washington, when the national debt hovered around \$80,000,000.

In older countries the story of national debt cannot be traced back indefinitely because the machinery of government was so different. Aggression was relatively inexpensive and internal development was not comparable to that of today. Loans were ordinarily made by kings from private concerns. Today most governments owe their subjects who, in turn, pay taxes to meet the interest and capital.

English debt, for example, began seriously at the time of the Revolution of 1688, when it amounted to 700,000 pounds. When England acquired Gibraltar a quarter of a century later, she had a debt of 50 million pounds. After losing the war with the American colonies and after conquering Napoleon, she owed seventeen times that much. By the time of World War I she had redeemed only one third of it.

Extremists often advocate a capital levy to liquidate debts. This means seizure of some of the wealth and property of the nation. It has been tried a few times but without much success.

Some such experiment was made in France at the outbreak of the revolution in 1789. Despite all subterfuges it was apparent that *La patrie* was bankrupt. Pinched by poverty, harassed by an unusually cold winter and plagued with poor crops, the people could easily be prodded into action by the incendiary orators and seditious journalists of the day. Their thesis was: The Church has wealth. It's really yours. Take it. The Church was actually rich in real estate, which she used for carrying on her work just as the foremost universities do today with their diversified endowments. A little less than half of the income of the Church came from land, and tithes yielded

the balance. As times went from bad to worse, some churchmen freely conceded that an adjustment ought to be made, but nothing eventuated.

The year before the Revolution, on August 16, 1788, a king's edict proclaimed the creation of interest-bearing paper money. The issue was to have been liquidated by the end of the year but public opinion was so hostile as to force its cancellation in September. Frenchmen despised paper money. But a year later they accepted it.

The revolution could not succeed without money, yet with one grandiose gesture the National Assembly declared all taxes illegal, but it consented to them provisionally.<sup>1)</sup> The soul of the Revolution was hatred of taxes, so its leaders simply had to find other means of financing it. Paper money was to be the solution, and propaganda was to change the mood. Here was a different kind of money—money secured by land. People naively believed that it was the same as circulating land.

On October 10, 1789, Talleyrand, the ill-famed Bishop of Autun, proposed that the property of the Church be confiscated. Three weeks later the motion was carried by a vote of 568 to 346 "in order to pay off the public debt, animate agriculture and industry, and to have the lands better administered." (Lands of the crown and of the nobles suffered a similar fate.) Thenceforward the running expenses of the Church would be defrayed by the State. The government was to pay the Caisse d'Escompte, a bank which had already advanced too much money to the treasury, with new money called assignats. These were to come in high denominations; they were to be retired systematically; they bore interest at 5%; they had a preferred status in land transactions; but they were not legal tender.

This was the beginning. Soon there was an additional issue; interest was reduced to 3% and subsequently abolished; paper money was made legal tender; and small denominations were printed that passed readily from hand to hand. Then, too, banks issued notes based upon holdings in

<sup>1)</sup> The government obtained 16% of all the revenue from taxation between 1790 and 1794, and 9% in 1795.

assignats. In April 1792, for example, the Patriotic Bank had a reserve of five million in assignats against three and one half times that much in outstanding notes.

Starting in 1792 the assignats were not accepted at face value. The next year the prospect of war on all borders, including civil war, depressed their value much further. By 1794 and 1795 the depreciation had reached large proportions. Laws were made prohibiting debtors from paying their bills before they fell due. Others, expecting greater depreciation to follow, postponed paying as long as possible. Then there were those who refused to accept paper money. Many a one who once saw financial salvation in the assignats could be made to accept them only under the threat of serious penalties. If a person was convicted of receiving assignats at less than their face value the penalty was six years imprisonment. The second offense brought twenty years, and during the Terror, death could be inflicted. Concurrently metal coins were hoarded or exported secretly for rainy days which almost everyone expected. Here, too, the Church had to serve the fatherland. Her bells were inventoried and requisitioned not only for casting cannons but also for minting coins.

Deficits and new issues of assignats paralleled each other. The old issues were not retired and because of numerous issues it was easy to counterfeit them. This happened both in France and in neighboring countries. Possibly the dispossessed exiles engaged in wholesale forgery to sabotage the unpopular regime. This is not a fantastic speculation because during the American Revolution the English used this stratagem to weaken the Americans when they were inundated with worthless continental currency.

When Mirabeau, always somewhat of an adventurer, pleaded for the issuance of the assignats, he assured his hearers that "reabsorbed progressively in the purchase of the national domains this paper money can never become redundant." The first issue comprised four hundred million francs. The program for methodical retirement was mapped out down to 1795. The very next year eight hundred million more were issued. By 1794 eight billion were in existence and two years later five times that number were afloat. That in an era when the word "billion" was rarely used in finance because of the astronomical sum which it designates.

Eventually the holders of the paper money lost

their entire investment, but one of the curious aspects of the tragedy was the regional character of the depreciation. The assignats differed in value from twenty to eighty percent at one and the same time depending on geography. France was always highly provincial and the poor condition of the roads—due partly to the fact that forced labor had been abolished—emphasized provincialism at a time when all Frenchmen were expected to form a compact fraternity.

On the average the value of the assignats was as follows:

88%	in December 1791
75	in March 1792
58	in April 1793
39	in August 1793
28	in December 1794
1	in November 1795

The execution of the King, incidentally, necessitated demonetizing the old money and issuing new notes featuring republican slogans and emblems. Apart from giving the currency the "new look", it was expedient because the royal notes kept their value somewhat better, owing to the hope of preference in the event of a counter-revolution.

All along, France had to support a war-time program. Napoleon by no means introduced warfare into France—revolutionary France was just as military as imperial France. Moreover, the output of industry lagged and food became scarce. With more and more money in circulation prices rose apace.

Consequently France enacted price controls, adopted laws against hoarding, and set up a program of rationing. Debate was long and spirited because this legislation was submitted at the time when economic liberty was becoming an unassailable axiom. None the less, it was ultimately adopted in 1793. At the end of the following year the program was scrapped. Parenthetically it may be remarked that simultaneously trade unions were outlawed, precisely because they artificially restrained the natural flow of commerce. Price controls were nothing new in French history, nor is it true that this legislation was introduced to bolster up the paper money, even though some stability resulted from these controls.

Smuggling and deceit abounded. Many common commodities disappeared from the stores. No one cared to sell for a limited profit, and the

more farmers and merchants refused to sell, the more people insisted upon buying. The queue became a common sight; milk was sold as cream; soap was sold but it did not lather; cooked meat was sold rather than raw meat, because the former was not subject to control. The price of flour was not fixed, so the price of bread rose, even though the price of wheat was pegged. The regulations, despite their shortcomings, did prevent farmers from exploiting mercilessly their urban compatriots, but withal France had to import food and pay for it in metal at a time when she had little to export herself.

Besides the relationship between food prices and the assignats, there was to have been a close union between land and the assignats. Theoretically at least, the latter were to be used to buy the confiscated land. Upon being received they were to be destroyed. By 1792, for example, 464 of the 505 millions which were burned had been used for buying land. However, it was not necessary to pay for land in assignats. Any money sufficed. Not all the land was put up for sale at once. Gradually more and more was marketed and the idea circulated that there was a proportion between the number of assignats current and the quality of salable land. But eventually defenders of the assignats eulogized them as a substitute for metal money without any hedging. Though this represented an about-face from the policy of 1789, no other path was open, now that there was no more metal money. The transition from a mortgage-bond issue to fiat money was complete.

The land did not sell rapidly because churchmen denounced the seizure as sacrilegious. More practical and less pious characters feared that the Church would retrieve her possessions to the detriment of the recent purchasers. Then, too, the philosophy of the Revolution aimed at leveling society. People who feared the anti-wealth program shied away from buying land. On the other hand, there were some speculators who bought early and expected to pay later when money would have depreciated still further. Obviously it was to the interest of the revolutionaries to dispose of the land quickly, because the buyers would be financially interested in defending the new order. All of the land, however, could not be disposed of for the simple reason that the national income was insufficient to enable the people to satisfy their hunger for land.

Not every sale promoted the welfare of the country. Some 200,000 children had no schools to attend, because they had been sold as church property with no regard for their social function. Buildings and forests, bought with a small down payment, were dismantled by purchasers who failed to make the remaining payments after having sold the materials which they salvaged. Another unforeseen problem arose from the fact that much of the land was mortgaged. The profit was thereby diminished. And the appraisers had their headaches because some of the buildings had little commercial value and in time of price fluctuations appraisals are always obsolete.

By 1796 *mandats territoriaux* were issued to supplant the assignats. The difference between the two was slight. The *mandats* were launched at thirty times the value of assignats but on the day of issue they skidded down to 82%. Within five months their value had fallen to 5% of their face value. On May 21, 1797, both were demonetized and a painful chapter in the history of the revolution came to an end. When times were at their worst the minister of finance, Ramel, rhapsodized about the assignats because, "they have led to the destruction of class and privilege; they have destroyed the monarchy and established the republic. They have armed and equipped these formidable columns which have carried the tricolors beyond the Alps and the Pyrenees."

A century later, A. D. White of Cornell University wrote more dramatically and equally truthfully in *Paper Money Inflation in France*:

"The nation was becoming inebriated with paper money. The good feeling was that of a drunkard just after his draught; and it is to be noted as a simple historical fact, corresponding to a physiological fact, that, as draughts of paper money came faster the successive periods of good feeling grew shorter."

Those who are fond of comparing the revolution in France with our own can find some parallels in finance. The Founding Fathers could not rely on taxation because the colonists hated all taxation—not only "taxation without representation". True, they had tasted the bitterness of unredeemable paper, but they still preferred it to taxation.

When the States ceded their claims to the northwest territory to Congress, men like Jefferson anticipated tremendous revenue from the sale of land. The expectations were vain. Some reduc-

tion of the debt was possible but much of the money received for the land was paper, not specie.

The boundless inflation which evolved steadily after 1775 was well known in France, and a few statesmen like Dupont de Nemours warned against using the printing press as a financial panacea. Their pointing to the United States failed to inspire caution. The United States had succeeded in the face of tremendous odds with the cooperation of France, and the sanguine revolutionaries of 1789 were in no mood for analysis.

Recent history meant nothing to them. Their business was politics, not economics.

Catholics cannot help thinking that France attempted at the end of the eighteenth century what England tried in the middle of the sixteenth. In the latter case the wealth of the Church entrenched the house of Tudor and partly financed the era of Elizabethan culture. In France it decapitated the Bourbon and prepared the way for a sterile dictatorship—the brief prelude to defeat at Waterloo and ostracism at Vienna.

FR. B. J. BLIED, PH.D.

## THE SUBURBAN TREND

**I**N the environment of our great cities the landscape today represents a bungalow-spangled countryside, the result of a wide-spread exodus of families to escape the evils industrialism creates. A home of their own, sunshine and pure air complete a picture that fascinates not a few people, whose best impulses incline them to prefer the simple life to the forced gait accepted by many whose days are spent in accomplishing nothing more than to make a living.

Whether this present tendency will survive, is unpredictable. This bungalow-studded suburban area is, after all, to an extent the result of the speculator's endeavor to meet the need of an increasing number of families. Peace and security seem to reign in these homes, when the lights illuminate their cozy interior as night falls. But there is another side of the picture, there is the story of the many sacrifices, of the heroic struggle with overwhelming debts and unexpected losses to darken the outlook. Utopia has by no means been established by the development of recent years, to combine the advantages of a suburban home with the advantages and conveniences of a city home and to establish a family in security.

The following account was not written at our request: It came to us in the nature of a friendly communication, intended to convey the story of an interesting effort from one friend to another. Having mentioned a few personal matters, the writer continues:

I've already explained the causes of my dif-

ficulties, trying to do at least three things each of which alone would easily take all my spare time and cash: paying for a farm on a short-term mortgage, building a home on a cash basis, rebuilding an abandoned farm, obtaining the necessary equipment for farming. In advising the occasional young couple who ask my advice on returning to the land I have tried to emphasize the importance of sticking to a less elaborate program—either they should buy land with a habitable house already on it, on a mortgage with fairly easy terms; or they should by all means pay cash for the land so that their current income can be used for putting up a living shelter. I note that the National Catholic Rural Life Conference has about given up any idea of encouraging city people to return to the land on a full-time basis, and I agree. From all I have read and from my own experience, it is pretty clear that a starting capital of at least ten thousand and preferably twenty-five thousand dollars is required. The more ardent agrarians have been responsible for quite a few heartaches in encouraging families with no capital or experience to attempt to make a living from a run-down farm. I know of several such cases which failed after a year or more of back-breaking effort, and off-hand I know of no case personally which succeeded.

These comments do not apply to part-time farming, of course, and I know many successful examples here in Maryland of this sort of enterprise. True, the most successful operators are those who have tenants to do the work! But others grow a little tobacco and corn in their spare time and

do quite well. If I restricted my activity to a few chickens for our own eggs and meat, a couple of pigs and a family cow fed from the pasture I already have planted and from volunteer grass elsewhere on the farm, and a family garden of modest dimensions, I would be kept busy but would have some leisure for other things. I would have to buy hay in the winter for the cow and that would cut in some on my savings on butter, milk, and cream, although a good cow would permit me to sell enough surplus to a neighbor to take care of much of the hay. However, I have ambitions to farm on a somewhat larger scale, grow my own hay, enlarge my pastures, handle several animals for beef for ourselves and for sale. In two or three years my boys will be able to help more, and the family as a unit should be able to manage a farm that could be made self-sustaining. The difficulty right now is that I must do everything alone during these early, most grueling years. Once the brush is cleared off, and the land planted to grass and the fences repaired, half the battle will be won.

On the less optimistic side is the consideration that I happen to be in a much more favorable position than the average city person to undertake part-time farming, partly through my boyhood in Alaska where I became somewhat familiar at least with tools and with doing things for myself, but in particular because I do have an excellent city job which pays me almost three times my former university salary. It is true that inflation brings that figure down very seriously, but the fact remains that it is easier for me to carry my present burden than, say a building-guard acquaintance who has seven children and a salary of \$2,600. He lives literally from meal to meal in a horrible government housing project (yes, he has a television set!) and his future is hopeless. Then, as I mentioned in my previous letter, I have had some help from my family, and I began with a little capital, enough for a sizeable down payment on the farm and a valuable asset in the form of my fourteen-ton sloop which, when sold, paid for the lumber of our main living unit, the heavy garden tractor, and the twenty-seven year old Fordson tractor.

It is true that one can start with a tent and an acre of land—if there are no babies—and I would do it rather than live in a city apartment, but few people seem to care to pay the price in effort and in discomfort. I am extremely blessed in having a wife who sees the vision of the future, who loves

the outdoors and animals and who agrees that the country is the only place for bringing up children. It is a healthy but not an easy life.

I do feel a certain sense of responsibility—my present effort is frankly a selfish undertaking for my own family, an attempt to give my children some of the security and roots that so many children fail to get in the modern age. At the same time I know that God gave me certain talents and opportunities in life that I must answer for someday. It may be that I can enlarge my activity in the State Department and the government in order to do something worth while. But in any event the time will come when I shall try to express my views once more on some of the mad things that go on around us. I am becoming more and more familiar with the workings of bureaucracy, and I find its greatest curse is not so much the petty tyranny of which it is so capable but rather the timidity of its personnel—action becomes paralyzed, when in doubt do nothing, take no decision without first holding a conference of all interested persons, preferable get a memorandum from a superior ordering the action; if the problem is difficult, put the matter in a "hold" box and maybe the problem will solve itself, etc. And political influence on the higher echelons is always to be considered—I almost burned my fingers when I tried valiantly to accede to the request of the Syrians that we take over the protection of their interests in Palestine—on the eve of the last election.

I am still deeply impressed with Toynbee and Spengler, and feel more convincingly than ever that we are truly in Spengler's twilight of civilization or in Toynbee's "time of troubles" just as our technology and our science reach their greatest peaks. Man, presumably the master of these servants, seems to have lost in stature as the years roll by, and seems only too willing in our time to make himself the servant if not the slave of the impersonal forces of the universe.

Thus the revelations of the scholar who believes it desirable to provide a home on the land for himself and his family under more healthful conditions than those prevailing in large cities of the country. Evidently, he desires more than a sheltering home. For himself and his family he desire that contact with the soil that has stood man in such good use throughout the centuries.

## Warder's Review

### *The Question of Reconstruction*

THE grouping of the members of society in accordance with their vocations is undoubtedly contemplated by Pius XI in *Quadragesimo Anno* it appears from that part of the Encyclical, devoted to the discussion of the reconstruction of the social order.

"Social life," the Pope complains, "has entirely lost its organic form; the State today, encumbered with all the burdens once born by those associations now destroyed, has been submerged and overwhelmed by an infinity of occupations and duties." Hence, in the face of this already extensive centralization of social and economic functions in the State, Pius XI pleads for a return "to smaller groups the administration of affairs of minor importance which otherwise would greatly distract it."

"Unencumbered by a multitude of obligations the State will," the author of the Encyclical believes, "carry out with greater freedom, power and success the tasks belonging to it alone, because it alone can effectively accomplish them. . . ."

Having thus laid down a principle fundamental to a sound social order, of true democracy and what is inseparable from it, self-government, Pius XI, adds the admonition:

"Let those in power, therefore, be convinced that the more faithful this principle of subsidiary functions be followed, and a graded hierachial order established between various associations, the greater will be both social authority and social efficiency and the happier and more prosperous the condition of the commonwealth."

This was written over twenty years ago, and not as if it were the personal opinion of one Pope but rather as the quintessence of sound social doctrine and practice, verified by historical experience and recommended as a means to restore society to the organic form it once possessed. With other words, the amorphous state is to be organically reconstructed and many of the functions now assumed by it are to be returned to self-governing communes and corporations.

### *Problems of Democracy*

EXISTING conditions prove two developments to have gone hand in hand together in the course of the past twenty years—centralization of political power and corruption of public life. Unfortunately, the people are not as yet fully alive to the interrelation of the two, that what they observe are in large part the inevitable results of the neglect of democratic institutions, of local self-government.

Not in the Russia of the czars alone, but wherever royal absolutism came to exercise power, corruption prevailed while the rights and liberties of the people were gradually exterminated. National, provincial and local diets were by no means all abrogated over night, as it were. In France the Estates Generale was convened by the King as late as 1819, while in some German States the diets prevailed into the nineteenth century. They were not, it is true, representative of all the people; but as curbs on the wishes and plans of ruling princes, as important factors of administration, they served a good purpose. In the meanwhile, the customary laws of early days secured to the people many rights, with the result that self-government frequently prevailed where we look for a despotic rule from above. As, for instance, in Spain and its colonies here in the New World.

Pleading with the American people, so to say, for a better understanding of Spain and its people, Professor Carlton J. H. Hayes, refers to this problem in the statement: "As in Spain itself, so in Spanish America, a high degree of individualism and localism qualified and rendered largely illusory the authoritarian centralization which Hapsburg and Bourbon monarchs sought to impose." Hence, Spanish rule, however black its reputation may appear to others, Professor Hayes believes to be "despotic" only in name. "*Its actual exercise was,*" he writes, "*decentralized, and there was a good deal of municipal, if not national, self-government.*" (Italics inserted). In fact, it strikes the American scholar as politically wrong with the Spanish colonial empire that there was less oppression from above than anarchy from below.

There is, indeed, the crux of the situation. Here, too, is the reason for gratitude for the generations of men who developed and guarded the spirit which shaped both the Declaration of Independence and the Federal Constitution. It is, therefore, we possess political traditions which have stood the test of time. But let the people remember that corruption of the political life of the nation may develop into an incurable malady if the cancer spots are not thoroughly eradicated as they are discovered.

### Cross Currents

EVEN at the beginning of the present century the advent of a "green revolution" announced itself to the careful observer of economic conditions on the international scale, but Labor alone at the time was thought to possess the power and influence to attain new revolutionary ends in accordance with the demands of the masses. The millions of people on the land in backward countries were never thought of as promoters of a great revolutionary movement. They had, as it were, borne their burdens and the misery for so long that no change was felt to be urgent. Nevertheless, the toilers of the soil everywhere are now looking up to a better future and demanding to know why for hundreds of years they have known nothing but poverty and destitution, while others enjoyed the fruits of the labor of the peasantry and the landless proletariat.

This awakening of the masses, who spend their lives in cultivating the soil, is meeting with universal recognition. Writing from Teheran just before the New Year, Monsignor Ligutti relates his impression of the country, Iran, which has always played so important a role in the history of the Middle East. The Secretary of the Catholic Rural Life Conference found, he writes, "a land of landlords with only a very few small holders." The rich, who live in cities, refer to "my village", a complex of perhaps six to ten thousand acres and a huddling of huts. Hence, the observer remarks: "Truly, the problems of the world are the problems of the land and of the people on land."

This cry is heard all over the world and creates a new situation which is fraught with many dangers. Addressing the International Rural Life Congress at Rome last year, Pius XII proved his awareness of the tremendous problem this awakening of the rural proletariat of the world is

bound to exercise on developments. He warned his audience on this occasion to beware of industrializing agriculture, as it were. And having pointed to the unfavorable consequences of the economic regime of industrial capitalism, the Pope declared that this economic system made its influence felt forcefully on the spiritual, social and material conditions of the rural population.

This is not evidently an ideal condition to look forward to. It is therefore Pius XII could say that "the destiny of all mankind is at stake. The question is, will mankind arrive at a better proportioning of these influences so as to preserve the spiritual, social and economic life of the rural world, with its own characteristics, and allow it to exert upon human society at least an equal action if not a preponderant one." The Pope does not assume the existence of causes for insoluble conflicts.

It is well to consider in this connection what Pius XII also is aware of, that Communism everywhere has adopted "rural industrialization." In fact, he warned that Marxian collectivism of farm workers would cause "the degradation of the farm lands, transforming them into small reserves of manpower for industrial production."

It is thus that once more the masses find themselves hemmed in between the devil and the deep sea. Capitalism and Socialism are working towards one end: industrialization, collectivism, statism. What role will the landless play in this chaos?

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Towards the end of the chapter on "The Splendor and Misery of Capitalism", in his book on *The Social Crisis of our Times*, Professor Roepke declares: "If there is no room for fatalism (which he rejects) then everything depends on whether men understand that the present is a critical hour in the history of the world, and that they act to show whether they deserve a development towards collectivism and economic Caesarianism or not."

This is indeed a question of vital importance. But of a still more fundamental nature is the question, "What think ye of Christ?" The present crisis is at bottom the result of the corruption and denial of metaphysical values. Caesarianism will prove inevitable if a return to sound political and economic policies, anchored in the eternal laws intended to regulate human conduct, is not effected before the approaching midnight hour has struck.

## Contemporary Opinion

THE point at issue is not whether moral abuses can and do exist in the private practice of medicine or in the voluntary group-organization of health services, but whether these dangers are not greater (especially in view of our overwhelmingly secularist society) if the State imposes a compulsory tax for a uniform health program on all the citizens. There is always the remedy in private or voluntary programs of refusing financial and moral support as well as of voicing effective criticism. When the State undertakes to tax every citizen to support its own uniform program of public health, what redress do the citizens have against possible social policies such as sterilization, birth control, euthanasia? They may protest; but they will be taxed in spite of their protests. In some States we already have some features of these objectionable programs enacted into law. It is quite possible that these policies might be incorporated into a nationalized program and the damage would be so much the greater.

MOST REV. KARL J. ALTER,<sup>1)</sup>  
*Archbishop of Cincinnati*

Our ramshackle federal tax system must be thoroughly overhauled in order to broaden the tax base if it is to produce more revenue—without doing much more harm than good.

The shocking fact is that no one seems ready to act along any line that might enable us to surmount the crisis.

That fact of itself aggravates the coming crisis. And this year's presidential election doesn't make it any easier to move effectively. Both parties will shrink even more than normally from backing any program that might irritate any considerable number of voters.

If we are to meet this crisis on the tax front in an orderly way, the technical work should be done intelligently and efficiently.

And if—as a last miserable expedient—we decide to let the federal government drift deeper into debt, it must have a well-developed program of borrowing from individuals and other investors, such as insurance companies, rather than

from the commercial banks. Borrowing from commercial banks might speedily translate the deficit into more and more price inflation. No adequate program of borrowing from savings is now in sight.

MCGRAW HILL

Here (India) is the largest non-Communist nation in Asia; it is bordered on two sides by the two biggest Communist powers, Russia and China, and on a third by roving bands of Communist guerrillas—is all this of no account when Washington planners discuss what country to help? What would we give today could we leap back a decade, when a non-Communist China might have been saved by timely and sufficient aid?

We are aware that no amount of economic support will "buy" Nehru's friendship. In any case, a friendship that can so easily be purchased will be worth nought. What we are arguing for, rather, is a policy that can detect the weakest links in the free world and set about purposefully to strengthen them. While even billions poured into India may earn not one new friend for America, it is likely that such billions will, in developing the Indian economy, give the Indian people the conviction that they have something to fight for in the struggle against Communism. And that, it seems to us, is after all the main issue: to create such conditions everywhere as to give every person the feeling that he has a personal stake in the crusade for freedom.

*The New Leader*

Not long ago a distinguished resident of this area (New England), Dr. Sumner H. Slichter, pointed out that the suggested 1952-53 outlays on defense and foreign aid of \$65 billion—even with economies in non-defense expenditures—would mean a cash budget of \$85 billion, and perhaps as much as \$90 billion. This is \$15 to \$20 billion larger than the cash budget of the current fiscal year.

Simply in terms of our economic health, Dr.

<sup>1)</sup>"The Real Issue—Political Versus Private Control of Medicine", *Linacre Quarterly*, November, 1951, p. 86-87.

Slichter questions whether expenditures should be permitted to rise to such a peak.

He said this: "Much of the case in support of the requests for large military expenditures involves military secrets that cannot be publicly disclosed and, therefore, cannot be properly investigated and publicly criticized. Nevertheless, the country should not permit outlays on defense, foreign aid and atomic energy to rise to \$65 billion or more in 1952-53 without an adequate demonstration that this peak is really necessary."

Quite aside from the effect of such a peak of expenditure on the health of our economy, I think there is a by-product that is beginning to worry the American people.

Such huge sums available for public spending are in themselves corrupting. It may be that we can never entirely eliminate the petty pilfering of little men with big influence, but the current demand for a code of higher moral conduct among all government officials is certainly warranted. If we can't provide moral leadership, I don't think we can provide any other kind. Not all our wealth nor all our physical strength will do any good if we cannot stand as an example as well as a leader.

HENRY FORD, JR.

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. . . Liberty is a power that should perfect men, not confuse and befuddle them. The liberty to speak and to write should have truth and goodness for its object, nothing less. But if the character of goodness and truth be changed at option, either by an individual or by a group, then the human mind will assent to false opinions, and human volition will choose and pursue what is inherently wrong. . . . Surely no one can claim that liberty and freedom and progress will be the end result of stating our views falsely, or regardless of whether they be right or wrong, good or evil. If they do claim that, then, may I ask, why fight Communism? Or Hitlerism? Why not count Marx and Engels and Lenin in on our American scene? They too, would add, I suppose to "the free interchange of ideas which is indispensable to a vigorous and intelligently-governed democracy"!

It is to be hoped that democracy has not sunk to this, and that our people still believe, as the Founding Fathers believed, that certain truths

are self-evident, unchangeable, and never to be violated under the subterfuge of "free speech"!

*The Wanderer*  
St. Paul

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Some people allow their prejudice against organized labor to distort their thinking and judgment. For example, one of the weekly business "dope sheets" from Washington says: "A major cause of inflation at present is wages, the wage rises."

A few labor leaders have been quite ruthless in their methods, and have exhibited a spirit not essentially different from that of exploitive business monopolies. But the wage boosts they have been able to get are not a patching to other factors in causing inflation.

Inflation is an excess of money the people have to spend in relation to the amount of goods available for purchase to civilians. A much greater factor than increased wages in this equation right now is the decrease in civilian goods caused by diversion of materials and goods to war and armament purposes, and the giving away of materials and goods abroad under Uncle Sam's Santa Claus program.

In economic matters, as in everything else, we need to keep perspective. Organized labor has done blame-worthy things, but we should remember that rising wages are only one factor in causing inflation at this time, and instead of being a "major" factor are relatively a minor one.

Monopoly tactics and profits and governmental diversion of materials and goods from civilian uses are the major factors, and should receive the major blame.

L. S. HERRON  
*Nebraska Cooperator*

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A Christianity which has nothing to say on the social questions, which accepts the un-Christian values of modern industry and commerce with complacency, which considers the semi-starvation of one billion Asians to be an act of God, dismisses the rehousing of hundreds of thousands of badly housed people right on our own doorstep as being the concern only of the politicians, will leave them cold. . . . Communists are one hundred per centers and not likely to be impressed by Christians who give only fifty per cent to the religion which they claim is superior to the atheism of the Marxist.

DOUGLAS HYDE<sup>1)</sup>

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<sup>1)</sup> The Answer to Communism.

# THE SOCIAL APOSTOLATE

Theory ————— Procedure ————— Action

## *The Shepherds' Warning Voice*

(Concluded)

HOW well-timed was the publication of the statement issued by the Bishop's Conference late in the fall, appears from the wide-spread and serious discourses on the revelation of corruption in public life. For the time being at least, the public was thoroughly aroused to the shameful situation. One St. Louis daily devoted no less than sixteen articles to the subject, having solicited the cooperation of well-known men to express their views on the subject. While this symposium presented many practical thoughts, they were more or less of the natural order of things. We find no such statement as the following, which brings in the full religious and moral implications of the subject. The Bishops said:

God's will is the measure of man. It is the standard by which all human actions must meet the test of their rightness or wrongness. What conforms to God's will is right; and what goes counter to His will is wrong. This is the great and controlling rule of the moral order. Unless man recognizes and lives by this rule, he cannot come to that abundance of life destined for him by God.

If man is to reach this abundance of life, which depends on the fullness of moral character, it must be through the way he lives his everyday life. He has no other course. It is idle and dangerous for him to dream otherwise. The thoughts, attitudes, motives, judgments and deeds which make up his daily round will determine his growth in character. He must use all his powers to cultivate that growth as the condition for attaining the true purpose of his life. For this it is necessary that he should be guided by a knowledge of what is right and what is wrong in the particular situations of everyday existence.

How does he come to such knowledge? How can man know what is his place in the divine plan, and what is God's will in the moral decisions he is called upon to make? God has endowed man with intelligence. When rightly used and directed, the human intellect can discover certain fundamental spiritual truths and moral principles which will give order and harmony to man's intellectual and moral life.

What are these truths which right reason can discover? First in importance is the existence of a personal God, all knowing and all powerful,

the eternal Source from Whom all things derive their being. Next comes the spiritual and immortal nature of man's soul, its freedom, its responsibility, and the duty of rendering to God reverence, obedience, and all that is embraced under the name of religion.

From man's position as God's rational, free and responsible creature, destined for eternal life, springs the unique dignity of the human individual and his essential equality with his fellow men.

Out of the inherent demands of human nature arises the family as the fundamental unit of human society, based on a permanent and exclusive union of man and woman in marriage. From the essential character of marriage come not only the right of parents to beget children, but also their primary right and duty to rear and educate them properly.

Since neither the individual nor the family is completely independent and self-sustained, there arises the necessity of organized civil society, and, in turn, the mutual responsibilities of the individual and family on the one side, and of the civil government on the other.

Man's social life becomes intolerable if not impossible unless justice and benevolence govern the operations of the state and relationships between individuals and groups. Without temperance, man can neither live in accordance with his human dignity nor fulfill his obligations to his fellow men. Without fortitude, he cannot bear the trials of life or overcome the difficulties with which he is surrounded.

Furthermore, it is clear that the inherent dignity of the individual and the needs of the family and of society demand a code of sexual morality within the grasp of every mature mind.

These are some of the basic elements of natural law, a law based on human nature; a law which can be discovered by human intelligence and which governs man's relationship with God, with himself, and with the other creatures of God. The principles of the natural law, absolute, stable, and unchangeable, are applicable to all the changing conditions and circumstances in which man constantly finds himself.

These religious and moral truths of the natural order can be known by human reason; but God, in His goodness, through Divine Relation has helped man to know better and to preserve the natural law. In the Old Testament this revelation was

given to God's chosen people. Completed and perfected in the New, it has been communicated to mankind by Jesus Christ and His Apostles and it has been entrusted to the Church which Christ Himself established to teach all men.

While the natural law, taught and interpreted by the Church, gives us a guide in many areas of human life, the perfection of human nature is revealed to us in Christ Himself, God-become-Man, the Word-made-Flesh, "full of grace and truth," dwelling among us to be our Way, our Truth and our Life.

Prayer and the Sacraments are the channels through which the grace of Christ comes to elevate human nature, until it becomes like unto Him, who is true God and true man. In the supernatural order of grace, Christ—the God-man—is the measure of man. Divine Revelation then not only includes the natural law; it complements it, and points the way to the supernatural order of grace. The natural moral law, however, remains the foundation of the supernatural order, as it is the foundation of all man's relations to God, to himself, and to his fellow men.

### A Long-Neglected Task

WHEN in the forties of the last century, the at-the-time well-known German historian Friderich von Raumer visited our country, he was astonished at the willingness of officials at Washington to give him certain historical documents in which he was interested. They appeared to be of little value to the officials in whose charge they were. Visitors to the grand building now sheltering the nation's Archives on the banks of the Potomac will find it difficult to believe that the attitude referred to should have prevailed there at one time.

Readers of the late Martin Griffin's historical magazine know how bitterly this collector complained of the neglect to which in his days the documentary evidence regarding the early history of the Church was exposed even in the older dioceses of the country. How true his accusations were, appears from a statement in the article by Father Thomas T. McAvoy, C.S.C., archivist of the University of Notre Dame, who writes on "Manuscript Collections Among American Catholics" in the *Catholic Historical Review*. He states:

"During the 1880's the threatened wholesale destruction of American Catholic records received its first serious check in this country through the activities of James Farnham Edwards, the Librarian of the University of Notre Dame." Prevented from studying for the priesthood or teaching, he remained at Notre Dame and "began to collect in the University Library all kinds of materials on the history of the Catholic Church in the United States." An indefatigable collector—and collectors must be born it seems—Professor Edwards laid the foundation of a treasure of documents and manuscripts now consisting of over five hundred thousand items. The service he

and Notre Dame have rendered by collecting and making available this vast mass of information is deserving of a particular meed of praise, because, generally speaking, Catholics have shown little understanding of the need of preserving historical material.

Father McAvoy, in discussing manuscript collections among American Catholics, calls attention to efforts of this kind inaugurated by other institutions. He mentions, in the first place, Georgetown University, at Washington, to which he adds "St. Louis University, Dubuque, St. Francis Seminary in Milwaukee, the *Central Verein headquarters in St. Louis*, and the Catholic University of America." Moreover, a number of Catholic historical societies and other local Catholic groups are said by him to have made similar efforts to gather materials, while Catholic colleges, universities and seminaries are striving "to collect and preserve the manuscript records from which the future historian of American Catholicism can write his story."

The movement is, as Father McAvoy points out, "yet young and the amount of manuscript materials still to be gathered is immense." Hence, the Notre Dame archivist hopes "that in the future in the expanding colleges and universities of the country special provision will be made in the new libraries for the preservation of these records and for their proper supervision."<sup>1)</sup>

Since the Central Verein, in accordance with the decision reached at Toledo in 1912, has made a good beginning to collect historical material, officers and members should have the already valuable collection in mind with the intention of increasing it and making it available for research scholars.

<sup>1)</sup> Catholic Historical Review. Wash., October 1951, pp. 281-284.

## A Fundamental Problem

**I**F the American people were willing to pause and to contemplate the unsound conditions revealed on so many occasions as existing among us, they would realize that in spite of the great advantages enjoyed by us as a nation, we are beset by evils that injure the moral as well as the physical fiber of the nation. Such statistics as those compiled by the F.B.I. for the "Crime Reports" published by this institution, certainly do not prove us a people that cultivate a high standard of respect for human life. And how well do we provide even for the health of the human body? Early in November newspapers printed the information that fifty-one percent of the men drafted for military service had been rejected as unfit for duty in the armed forces! Shortly prior to this revealing announcement the Report of the University of Missouri Extension Service for 1950 declared that in one of the richest counties of the state "nearly half of the school children are not getting the food they need." It appears from the same source "that one-fourth of the urban families earning over five thousand dollars a year are actually undernourished."

The prevalence of these conditions in a land where milk and honey flows certainly calls for explanation. We pity the ill-fed people of Asia, only to discover that in spite of all our wealth of food of every description, large numbers of Americans are undernourished! Evidently, scarcity of food and poverty alone do not, therefore, account for the astonishing phenomenon of undernourishment prevailing among a people. In our case at least, a number of other factors are responsible for this deplorable condition. The situation must be remedied; the knowledge of nutrition-standards should be cultivated and the necessity of a wholesome diet emphasized.

The suggestion offered in the Report that the recognized facts "plus a sharp trend in rural areas towards more food underscores the need for education in food buying both in rural and urban areas," does not go far enough. Food needs to be prepared, knowingly, not to say scientifically, after

a sensible choice of raw material has been made. Food on the table should be tasty, and the same-ness which so tantalizes eaters in large institutions should be avoided. The Roman saying, *varatio delectat*, should be observed.

Of equal importance are the eating habits of the members of a household. There should be no eating between meals; children should sit down at the table at meal time hungry. While an apple and a cookie or two after school will not spoil a child's appetite, the habitual use of candy at all times of the day is bound to have an injurious effect on the diet. Self-discipline is an essential for the promotion and observance of a wholesome diet.

A willing and understanding cook is the first requirement of a well-balanced diet consisting of sensibly chosen and well prepared food. After that, those for whom this food is prepared must realize the need their body has of a wholesome diet. We believe, therefore, that something more is needed than the "two main goals" the Report refers to: "Nutrition workers to help homemakers get better meals with less work, and the most nutrition for every dollar."

The educated German liberals and radicals, who came to our country in the years 1848 to 1850, were shocked by the custom of the *Amerikaner* to eat hot biscuits and drink ice water at meals. The newcomers attributed the at-the-time prevailing ailment, dyspepsia, to this habit. It has fortunately gone out of fashion. But on the whole our national diet calls for reform. We believe, for instance, that we have permitted the big packers to impose upon consumers too much smoked meat and an oversupply of sausages. For them it is profitable to process the meat and fat contained in what Missouri Negroes at one time called "wusser" (from the German Wurst, sausage), and to some women it appears an advantage to throw a string of Vienna or Frankfurter sausages into a pot of boiling water, instead of preparing a healthful beef or mutton stew. But there is neither art nor health in cooking of this kind.

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Did I say the world had changed? The one thing you can be sure of in a democracy, whether democracy in religion, as in the free Churches, or democracy in politics, as in our government, is that the popular leaders will be immature

amateurs, laying about them with their bright swords, smiting down truths, habits and manners, which their superficial and undisciplined minds have never had the patience or wisdom to understand.

PAUL AUSTIN WOLFE

# SOCIAL REVIEW

## Catholic Social Action

A GROUP of physicians hope that when new hospitals for children are built, living quarters for mothers will be provided. Mother love can be as healing as medical science, thinks Professor J. C. Spence of the Babies' Hospital, Newcastle—on—Tyne.

A member of his staff says: "We have proved conclusively, to our satisfaction, that if mothers can be with very ill children while they are in hospitals, recovery is speeded up, and psychologically the children benefit enormously."

IN the fall, more than 8,000 railway workers, said to have represented six European nations met in Lourdes to organize an International Catholic Railway Association to "promote peace and better understanding throughout the world." Railwaymen from Britain, Italy, Belgium, Switzerland, Spain and France decided that Catholic railway workers should meet in Lourdes every year to discuss the problems of peace and the achievements of their own countries during the year.

Delegates left after a three-day meeting, to report to their parent bodies in their own countries.

## Co-operative Farms

INCORPORATION in the summer of the Beaudette Co-operative farm at McKague, Saskatchewan, brings the number of those co-ops now organized in the Province up to twenty-four, the Department of Co-operation has announced. The Beaudette farm was organized by a family group, and at present is pooling only land and machinery. Organized a few weeks earlier was the Woodland co-operative farm in the Carrot River project, about twenty-five miles east of the town of Carrot River, in which four veterans have leased 1,280 acres of crown land, and expect to have 400 acres ready for crop next spring.

There are eight more veteran-operated co-operative farms in the Carrot River area, of which one other, Pleasant Acres, was organized this year. It was incorporated in March by five veterans, who are leasing 1,600 acres of crown land a mile east of that being leased by the woodland co-op.

Another co-operative farm organized since the beginning of this year is the Aurous co-op farm in the Briarlea District about twenty miles northwest of Prince Albert, organized by a family group which operates a large dairy farm.

## Congresses and Conferences

IN accordance with instructions of the International Congress of Anthropological and Ethnological Sciences, held in Brussels in August, 1948, it has now been decided to conduct the next meeting at Vienna, early in September of this year. The Austrian Executive Committee has been constituted and the noted anthropologist, Rev. Fr. Wilhelm Schmidt, has been chosen President. The Professors Wilhelm Koppers and Joseph Weninger, both of the University of Vienna, will act as Secretaries to the Committee, composed of representatives of various scientific faculties of Austria's chief University.

All communications regarding participation in the Congress, papers to be read, etc., are to be addressed to: Professor Wilhelm Koppers, Institut fuer Völkerkunde, Neue Hofburg, Vienna, 1, Austria.

## Housing

WHAT is an outrageous shortcoming of the capitalistic system, the housing-shortage, continues to prevail quite generally. Thus, according to a recent report, it appears that Glasgow in Scotland has the worst slums in Western Europe with more overcrowding than even post-war bomb-battered Hamburg. One hundred thousand houses were needed in 1945; they are still needed today.

Those houses which have been built in the meantime have hardly kept pace with the increase in marriages and the physical collapse of condemned buildings.

## Military Training of Women

IN Norway, a nation-wide relief organization will start two 40-hour courses to train women for non-combative service in Norway's armed forces, primarily in the 120,000-man-strong National Guard. Instructors in communications technique and military administration will be provided by the National Guard. Graduates of the two training courses, due to start Jan. 15, will be entitled to join *Norsk Folkehjelpt*'s preparedness corps, if they so choose.

Held in Oslo, these courses represent the first step in a major plan for training hundreds of WACS. Later on, *Norsk Folkehjelpt* plans to call on industrial sports clubs, women's organizations and youth leagues to recruit volunteers for these specialized defense services.

### *Legal Minimum Wage*

IN Connecticut the revision of its 1947 order applying to females, minors, and adult males employed in beauty shops, became effective November 1, 1951. The revised order established weekly minimum-wage rates of \$33 for 3-year operators, \$28.50 for 2-year operators (learners), and \$26 for 1-year operators (learners). For each type of operator, the weekly minimum wage must be paid for any week in which work is done on any part of 4 or more days. For hours over 44 a week, or, if a part-time worker, over 8 a day, hourly rates are specified in the order and these are approximately 1 $\frac{1}{4}$  times the pro-rated minimum weekly rates. (Maximum hours for women and minors in this industry are 9 a day, 48 a week.)

Minimum-wage rates set for these same operator groups in the superseded order were \$28, \$25, and \$23, respectively, or from \$5 to \$3 less than the minimums now in effect.

### *New Source of Tillable Land*

FOR centuries, men have at times engaged in draining moors and bogs in order to be able to use them for agricultural purposes. Only in a small way were efforts made to redeem land covered with boulders. An experiment undertaken in Norway may open up new possibilities for a number of countries. According to the News from Norway, a government publication, in the southwestern district of Jaeren, an amazing bulldozer-pushed steel plow, assisted by tractor-drawn implements, cut the cost of cultivating rocky soil to about one-fifth of the normal average per acre. So impressed is the Norwegian Department of Agriculture with the results achieved by the two Skjærpe brothers, who designed the revolutionary plow, that it has promised to lend them a 25-ton bulldozer for two years to conduct further experiments.

Pushed by a 15-ton bulldozer, the Skjærpe plow can clear about 6 acres of the extremely rocky Jæren heather in one day, digging up and removing boulders weighing as much as 4-5 tons. In one day, too, about 15 of the 60 cleared acres can be harrowed, fertilized and sown by tractors equipped with conventional implements.

However, there is nothing conventional about the Skjærpe plow; pushed rather than pulled, its position is hydraulically adjusted to any depth required.

### *Women's Rights*

IN Sweden woman is now universally considered a co-worker in industry and a wage earner whose status the law must acknowledge. The recently issued report of a special committee of representatives of the Swedish Confederation of Trade Unions and the Swedish Federation of Employers, set up in 1948 to investigate women's wages and general position in industrial life records the following facts: The trade unions and employers agreed on the desirability of eliminating arbitrary wage differentials according to sex and of setting up rates for the job.

The committee recommended the extension of vocational training for women, more suitable arrangements for supervision of children, an adjustment of shop-closing hours to meet the needs of working women, and further study of the effect of certain aspects of taxation and social policy that may deter married women from entering employment.

### *Forestry*

ACCORDING to an account published in the *Rural New Yorker* the 1,600-acre Fox estate woodlot, near Foxburg in Clarion County, Pa., markets a cash crop of sawlogs every few years by following a practice of selective and rotated cutting. At the recent farm forestry field day held on the tract, the visitors saw modern farm forestry methods in operation on land held by the Fox family from the time they bought it as virgin timberland from the heirs of William Penn, some 200 years ago.

A series of reforestation projects, an arboretum of native and imported species, and a venerable white oak believed to be 400 years old, were among points of interest. One big old oak stood 72 feet to the first main bough and contained around 4,500 board feet of potential lumber; but Mr. Fox let it be known the tree will not be cut.

### *Reforestation*

ONE New Jersey county is prepared on planting 20,000 acres of idle land with trees. The mechanical tree-planters, which the Hunterdon County National Bank of Flemington made available free of charge to landowners in the county, has been responsible for a part of the increase in interest in reforestation. The mechanical planter planted 125,000 of the 225,000 trees planted

n the county last Spring. The cost of planting trees with the mechanical planter, which involves the time of the operator, is slightly in excess of \$4.00 per acre.

In addition to this, the farmer is required to furnish a tractor and driver. This compares with approximately sixteen hours of hard man labor.

### *Conflagrations*

SINCE 1900, 133 conflagrations have devastated cities in the U. S. and Canada, destroying 1,274 lives, 40,000 buildings and other property valued at \$785,000,000, according to the National Fire Protection Association. Although definitions of conflagrations vary, fire protection men generally consider them to be fires which spread through several buildings, across streets and of a size greater than available fire apparatus can successfully fight.

Better building conditions, increased supplies, and improved fire apparatus have greatly reduced the danger of conflagrations in the two countries referred to. But, the N.F.P.A. says, a combination of unfavorable circumstances, such as wind and low humidity, interruption of water supplies, fires in congested slum areas, or a series of simultaneous fires can still produce devastating results.

### *Marking Furniture*

BY agreeing that, in principle, all furniture should be clearly marked with the maker's name and address, the British Furniture Development Council has helped to bring to the fore an important policy. The case for marking is that this places responsibility for quality squarely on the manufacturer's shoulders, and protects the public against shoddy work. It is distinct from trade marks and names, established by advertising; but the use of such trade marks in upholstery and bedding, the retailers admit, has helped to raise standards and provided some sort of guidance for the consumer.

The National Association of Retail Furnishers of Great Britain does not object to branding as such, but only to compulsory branding, on the grounds that it would reduce the retailer's importance in selecting between various manufacturers. But, without compulsion, the scheme would be valueless, since the worst manufacturers would have no reason to comply.

## Fragments

A NEWSPAPER correspondent reports from Paris the presence there of a strong feeling "against the 'anti Social' waste of newsprint in the United States, which is held responsible for throttling in Europe those papers which have no big financial interest behind them."

Africa, as the authors of a Penguin Special, *Attitude to Africa*, point out, "is the last remaining great colonial domain of the European Powers." That being so, "one of the greatest problems for Western statesmanship today is to anticipate, control and guide the forces of nationalism and social revolution in Africa, so that the inevitable transition towards political autonomy and a more industrialized economy may come with as little friction and upheaval as possible."

A speaker at the Southern Newspaper Publishers' Convention, met in Hot Springs, Arkansas, declared the printing trade unions could not claim in good faith "that their wage rates should be increased in proportion to recent and current increases in living costs", because they did not accept the trend of living costs as a guide for the adjustment of wages when living costs were generally down.

A certain book, recently from the press of one of our country's leading publishers, is recommended in the *New York Times* book review as interesting and provocative reading "for an America which is somewhere in mid-passage between Capitalism and Socialism."

When Britain's minister Attlee expressed the fear that housing estates might become slums if the houses in them became the property of the occupants, the *Catholic Times* replied: "A man who possesses property is the last person to make it into a slum."

To the people of Toledo in Spain their Archbishop addressed the admonition: "Everybody in these difficult times should practice the virtue of austerity and avoid anything that resembles luxury or ostentatious living."

# HISTORICAL STUDIES AND NOTES

FRANCIS XAVIER HAETSCHER,  
C.SS.R.

Indian Missionary and Pioneer Priest  
(1832-1837)

## II.

THIS great scarcity of laborers in the vineyard of the Lord compels me to urge Your Reverences that you soon send some more of our Priests into this country. I beg and entreat also my confrères to come to our assistance, for there is plenty work everywhere to be done; the work, however, is fine and most consoling in its reward. Don't hesitate to come here, my confrères, you find yourselves richly rewarded in the Lord for all privations. The Vicar General deigns to call our prospective establishment at Detroit a blessing for the whole diocese. The saintly Bishop Fenwick is of the same opinion, and believes that the foundation of a mission-house in the State of Michigan would be a most important establishment. I trust that such a mission-house would be a great blessing both for the Whites and the Indians; for God is with us, since we fulfill His Most Holy Will and devote out lives to the spread of His doctrine. He is with us through the intercession of St. Leopold and the prayers of the faithful people. We ascribe the consolation and the joy which we experience in the midst of our hardships to their prayers. Come, therefore, my confrères, come, be undaunted and trust in the Lord. Here you will have an opportunity to save countless souls who are redeemed by the most precious Blood of Jesus Christ and to lead them on the ways of sanctity. Best regards to all my beloved confrères, to all good and pious people of Vienna whom I know".<sup>13)</sup>

<sup>13)</sup> This letter of Fr. Francis Xavier Haetscher to the Very Joseph Passerat at Vienna was published in the: *Berichte der Leopoldinen Stiftung*, vol. V. Vienna, 1833, pp. 28-34, and reprinted by Wuest, in: *Annales Prov. Americanae*, Ilchester, 1888, pp. 223-236; excerpts in: *Pastoral-Blatt*, St. Louis, Mo., Juli, 1920, pp. 101-102. Cf. Beck, *Goldenes Jubilaeum des Wirkens der Redemptoristenvaeter an der St. Philomena Kirche in Pittsburg und Umgegend nebst deren ersten Missionen in den Vereinigten Staaten*. Pittsburgh, 1889, p. 11; Wuest, *op. cit.*, pp. 7-9; Byrne, John F., *The Redemptorist Centenaries*, Philadelphia, 1932, pp. 43-44; Rezek, *History of the diocese of Sault Ste. Marie and Marquette*, Houghton, Mich., vol. I, p. 341; O'Daniel, *The Rt. Rev. E. D. Fenwick*, New York, 1920, p. 419; Hammer, *Der Apostel von Ohio*, Freiburg i. B., 1890, p. 134 sqq.; Berger, J. N., *Leben des J. N. Neumann*, New York, 1883, pp. 204-206; *Social Justice Review*, Sept., 1941, p. 167 (with mistake which is correct).

Fr. Haetscher attempted to leave Detroit for Green Bay at his earliest opportunity. On Sept. 17, 1832, he wrote that Fr. Saenderl had called him to Green Bay. We do not know the date when Fr. Haetscher left Detroit but it hardly could have been after the month of October of 1832, because the lakes are frozen, so that they are no longer navigable. As a matter of fact Fr. Haetscher travelled on a sailing-boat over the lakes St. Claire, Huron and Michigan. At Green Bay he joined Fr. Saenderl and Brother Wenceslas who had arrived there on the preceding August 31st. Father Saenderl intended to establish a Redemptorist community at Green Bay with Fr. Haetscher and Brother Wenceslas.<sup>14)</sup> They were joined on July 1, 1883, by the Brothers James<sup>15)</sup> and Joseph.<sup>16)</sup>

The hardships endured by this first Redemptorist community were frightful.<sup>17)</sup> Yet their ministrations among the Whites and Indians were signally blessed by God.

Father Haetscher found at Green Bay his wishes realized to work as a missionary among the Indians of the Menominee tribe, who were settled in the neighborhood.

Fr. Haetscher wrote March 5, 1833, about his labors at Green Bay in a letter to his superiors and friends in Vienna that "despite the severe winter weather which made us feel the cold intensely, our doors remained always wide open because of the concourse of the good Indians who showed a very genuine and intense desire to be privileged once to call Him their God and Father who did not spare even His own son to gain through Him many sons and to Whom they pray now: Our Father! We live now in the environs of the Indians, and I anticipate to a certain extent the consolations which the Lord has predestined for these labors. Whilst many Europeans

<sup>14)</sup> Brother Wenceslaus Wittopil was born in Schidowitz in Moravia August 18, 1801, made profession March 25, 1831, came to America June 20, 1832, returned to Europe in 1835 and died in Eggenburg in Austria July 12, 1868. (Wuest, *op. cit.*, p. 458).

<sup>15)</sup> Brother James Kohler (or Koller) was born at Friedlgrub in Bavaria about 1805, made profession in 1829, came to America June 20, 1832, left the Congregation in 1847. (Wuest, *op. cit.*, p. 458).

<sup>16)</sup> Brother Joseph Reisach was born at Innsbruck in Tirol January 21, 1808, entered in 1832, came to America January 8, 1833, died at Baltimore November 8, 1862 (Wuest, *op. cit.*, p. 15, 458).

<sup>17)</sup> A detailed description of the privations endured by the Redemptorists at Green Bay see: *Social Justice Review*, Sept. 1941, pp. 167-168, Oct. 1941, pp. 206-207, add: Wuest, *op. cit.*, pp. 9-11, 15, Byrne p. 46 sq.

seemingly are living in greatest indifference in regard to the affairs of their soul, the good Indians embrace the Gospel truths with their whole heart, as soon as they are announced to them. With enviable simplicity of heart and deep sentiments they receive the doctrines of faith, never to forget them. Really touching is their great devotion, and their prayers are rewarded signally; they are worthy to insure their final salvation, so that the blessing of them spreads ever more, as we daily can witness.

"Not a week passes without our baptizing several of them, though during the winter most of the heathen Indians live at a great distance from here. At present the wife of an Indian chief is taking instructions from me. Her husband, who lives some distance away, had been baptized before our arrival, like many others of his tribe. Meanwhile the rest of the tribe wait only till the making of sugar is finished; then they will unite to form a congregation at a place six hours distant from here (Green Bay). The woman who serves as my interpreter is the daughter of the local justice of peace. This man is learning to know and detest the new heathenism which nowadays prevails among Christians. When I had finished instructions, he brought me home on a sled over the frozen Fox River. We left the good Indians at sundown in deep meditations. The Indians have already handed over to me the trappings of idolatry and sorcery. They have taken the pledge to abstain from intoxicating liquor for the rest of their lives, without which abstinence their conversion would be only an illusion. The eye of Divine Mercy now seems to watch over the Indians. If Divine response to prayer may be taken as proof that the petitions were directed to things pleasing to God, you will have reason to pray the harder for our Indians; continue your fervent prayers; the good Indians deserve them and will reward you; they are the greatest glory of America. The white settlers of the North-West district would be still more wicked, if the Indians would not be amalgamated with them. The pictures and rosaries which we had brought along have all been distributed; the Indians devour, as it were, such devotional articles."<sup>18)</sup>

<sup>18)</sup> Letter to Fr. Passerat, dated Green Bay, March 5, 1833, printed in the *Berichte der Leopoldinen Stiftung*, Vienna, vol. VII, 1834, pp. 28-29, reprinted in: *Annalen der Gesellschaft zur Verbreitung des Glaubens*, Einsiedeln & Mainz 1834, vol. II, pp. 352-353, and in Wuest, *op. cit.*, vol. I, pp. 241-242; partial translation in: Byrne, *op. cit.*, p. 45.

Fr. Saenderl supplements the foregoing report of Fr. Haetscher in a letter written also from Green Bay three and a half months later, June 26, 1833.<sup>19)</sup> He states that they both had baptized at Green Bay as many as 221 Indians and half-breeds, and pleads for the foundation of a Redemptorist establishment at the place. "The behavior of the newly converted Indians astonishes everybody. If our bishop would not have so heavy expenses, especially in organizing his new diocese which lacks all necessary things, if he were able to establish here at Green Bay a community house for several priests to enable them to labor for the conversion of the Indians, at least the remnant of this tribe could be saved, which seems to be doomed to extinction; for individual priests will never be able to achieve anything of importance, since the difficulties in the forests of America are so great that the greatest zeal will flag and in the long run they will give up the struggle. A capital of several thousand dollars would suffice to establish a permanent mission house for a Religious Community which would prove a veritable blessing for the people living in the environs. On account of the poverty of the Indians this is the only way in which a Religious Community can be established".

About their common labors among the half-breeds and the white settlers Fr. Saenderl writes in the same letter, of June 26th, 1833: "Up to the present date we have baptized at Green Bay 91 half-breeds. I am sorry to say that those half-breeds were not any better than the savage Indians. Among the immigrants you often find persons who did not approach the sacraments of confession and communion for a space of from twenty to forty years. One old man of ninety had made his last Easter Communion and confession sixty years ago in Montreal, whence all the Canadians have immigrated. I found that many half-breeds were not even baptized, and in many families of this description I had to baptize first of all one or more members. This was the condition of our Holy Religion in the immensely extended countries of the North West when we arrived. We conduct the divine services here in Green Bay as well and as solemnly as

<sup>19)</sup> Letter printed in the *Berichte der Leopoldinen Stiftung*, vol. VII, 1834, pp. 29-31, reprinted in *Annalen der Gesellschaft zur Verbreitung des Glaubens*, Einsiedeln & Mainz 1834, pp. 353-355, and in Wuest, *op. cit.*, I, pp. 245-246; extracts in *Pastoral-Blatt*, August, 1920, pp. 113-114; partial translation with a few errors, in Byrne, *op. cit.*, pp. 45-46, and partial translation in *Social Justice Review*, October 1941, p. 207, which is here supplemented.

possible. This is no small means for the conversion and for the maintenance and quickening of religious sentiments. The picture of the Crucifixion which the Honorable Knight Joseph von Hempel of Vienna painted so masterfully conveys to the altar no little sublimity. It made such a deep impression upon two Indians who beheld it on entering our church that they exclaimed: This is the true God, we will serve Him. Thereupon they received instruction and were baptized. The solemnity of divine service is enhanced not a little by the Harmonica which we brought with us; it is a fine invention of Mr. Deutschmann

of Vienna, and is played by an immigrant Catholic of Wuerttemberg, who came here shortly following our arrival and is now engaged as a musician among the soldiers of the fort; he and Fr. Haetscher provide the vocal accompaniment for the harmonica. We cannot get sufficient supplies of rosaries, pictures and the like. The gift of a nice rosary is no small present for the Indians who carry it always on their necks, and like children ask for one without much ado".

(To be concluded)

FR. JOHN LENHART, O.CAP.

## Book Review

Schuster, Ildephonse Cardinal, O.S.B.: Saint Benedict and His Times. (Translated by Gregory J. Roettger, O.S.B.) Herder Book Co., St. Louis, Mo. \$6.00.

**A**CCURATE historical information about leading figures of the church in the sixth century is notoriously scarce. Even men of the stature of Cassiodor, Dionysius Exiguus and Pope Vigilius have few historical sources. St. Benedict is the victim of the same fate. The biography of the saint by St. Gregory the Great in Book II of his *Dialogues* is, unfortunately, not a life in the modern pattern, with dates, places and events. It is a collection of stories about his miracles, stories which were to edify, rather than to instruct, as the author plainly tells he aimed to do. "In centuries past . . . . living memory and living tradition quite sufficed to preserve the record of his life." (p. 1) They, however, did not do that, much to the chagrin of all subsequent biographers.

Cardinal Schuster has devoted much of the time he could spare from a busy life, first as Abbot of St. Paul's at Rome and then as Archbishop of Milan, to the historical environment of St. Benedict, the history of the fifth and sixth centuries. His full scale picture of the saint, here reviewed, is the summation of this work, the mature fruit of many smaller and more detailed studies. In it he departs radically from the approach of all previous biographers of St. Benedict. To these, the Holy Rule was a major source, along with the *Dialogues* of St. Gregory. Schuster is convinced that we must go to St. Benedict's life rather than to the Rule to discover the spirit of the man. The *Regula Monachorum* is an epoch in canon law, a codification much too daring to be made only for a particular place. In it he was forced, in spite of himself, to integrate the traditional canons and directives. It is, simply, the rule for the then existing better class to cenobitical life. To get the live picture of the patriarch of Western monachism we must dig into his historical environment. Cardinal Schuster, of course, uses all the historical sources we have about Benedict, the Holy Rule in spots, the *Dialogues* of Gregory, the 33 couplets

of Mark, the Poet, and bits of verse of Paul, the Deacon, and Abbot Simplicius. These alone give us only the traditional vague picture of the disillusioned student at Rome, the hermit at Subiaco and his strange monastic foundations there and his complete about face at Monte Cassino. There are too many gaps, too many missing stones in the mosaic. Schuster finds the missing stones in the facts of sixth century canon and civil law (Roman, Byzantine and Gothic), of liturgical rule and custom and of political, economic and social change, which he knows so well, to complete the picture. All of this life story sounds plausible, most of it is convincing. In it St. Benedict stands out as one of the great and well known men of his age, the friend of popes, bishops and kings. He had to be a priest to be able to do what he did. He wrote his rule for all Italy and the world, upon the authorization of at least his metropolitan of Capua, if not of the Pope himself. He went to Monte Cassino to do missionary work under the mandatum of either the bishop or the Pope. He founded a school at Subiaco. He gave to monasticism a new orientation. If the reader wishes to deny the conclusions of the Cardinal he had better know a lot of history.

Father Gregory's translation of the *Storia di San Benedetto e dei Suoi Tempi*, Milan, 1946, is a good and complete one with all the notes of the author. He added an index, for which he should be thanked, even if he could have made it more comprehensive. The printing is good and so are the pictures.

FR. VICTOR GELHAUS, O.S.B.

Two Irish priest historians, Fr. Cathaldus Giblin, O.F.M., of the Franciscan House of Studies, Killiney, County Dublin, and Fr. R. P. Dodd, O.P., of Dublin, have arrived in Rome to begin a search for manuscript material relating to Ireland in the Vatican and other Italian archives.

This is part of the Irish National Library's project for micro-filming manuscript material in foreign countries, and will probably take some years, as it will cover all periods of history in the Vatican archives.

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*Social Justice Review* (indexed in *The Cath. Periodical Index* and *The Cath. Bookman*) is published by the Central Bureau.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein  
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

## Welcome Cooperation

THE chief purpose to which the Resolutions, annually adopted by the National Convention of the CV are dedicated is, of course, well known to every member of the CV. These Declarations are to be studied as the expression of a group of thoughtful men who recognize the need of promoting Catholic public opinion. Hence, the Resolutions are printed in the shape of a brochure, and the members are asked to discuss them at meetings or study circles. Whenever this is not done, one of the purposes of the convention and its program is nullified. To that extent Catholic public opinion suffers and proves incapable of meeting the cross currents set in motion by the crisis of the times.

An encouraging letter, dealing with this subject, was recently received from the Secretary of the Holy Name Society of St. Marys Parish of West New York, New Jersey. The receipt of our round letter and a copy of the Resolutions are acknowledged by him in the following terms: "We are gratefully accepting your recent offer to provide a supply of the 1951 'Declaration of Principles' leaflets for distribution to the members. Our Spiritual Director, Rev. Albert A. Mark, is very enthusiastic about the idea, and because the active membership of our society is relatively small, he has proposed a wider distribution in conjunction with a parish-wide membership drive early in January. By so reaching most of the men in the parish, it is apt to interest a larger number in the affairs of the society, provide a greater outlet for the vital information con-

tained in the Declarations, and to popularize the activities of the Central Verein to those who may be unaware of the Verein's important work in the field of Catholic Action."

With the request for two hundred copies of the Declaration of Principles and the assurance of their appreciation of the Bureau's efforts, the writer closes his communication.

## State Branch Aid for Those in Service

FOUR Bishops of Dioceses in Texas, those of Dallas, Corpus Christi, Amarillo and Austin, have endorsed the campaign of the Catholic State League of Texas to solicit funds intended to help the Central Bureau supply religious articles to chaplains, for those serving in the armed forces of our country. Appeals have been made in those parishes of the dioceses where units of the Catholic State League and the Catholic Life Insurance Union exist.

Up to the middle of January \$218.75 had been contributed by local units of the Catholic Life Insurance Union of Texas, according to President Ben Schwiegmann, of San Antonio. Mrs. J. W. Fisher, Treasurer of the Catholic State League, has reported that up to the present time a total of \$530.50 has been given by various societies of men and women affiliated with the League to assist this project.

## Kansas Perseveres

THE laudable effort inaugurated by our Kansas Branch, to conduct Inter-Parochial Meetings is being carried forward. With St. Joseph Men's Society, of Ost, Rev. Leo Debes was able to greet no less than one hundred fifty men, representing five affiliated parishes, on January 10th. The speaker was Dr. Harry M. Klenda, who discoursed on the Catholicity in our everyday lives. The speaker covered a wide field, touching upon many of the problems of the day. In closing he emphasized in particular the obligation of demonstrating the means of self-sanctification, and the obligation to put into practice Catholic teaching. The Pastor, Rev. Fr. Debes dwelled particularly in his closing remarks on the observation of the spiritual treasures by Catholics, such as attendance at the Mass, the recitation of the rosary, etc., etc.

The next lecture of the series will be conducted at Colwich on February 14th.

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## Declaration of Principles

TO a far greater degree than perhaps at any time in the history of the last one hundred-fifty years do men realize the nature and extent of the crisis to which our civilization is being exposed. Wherever they meet in convention, to discuss mutual problems, there are brought forward the questions of the day demanding attention.

For years back the Central Verein and its major branches, met in convention, have fostered the custom of expressing their corporate opinion regarding matters concerning both the public weal and the individual welfare of American Catholics.

One of the last conventions of the past year, conducted at O'Fallon, Mo., by the Catholic Union of the State, undertook to outline for its members ideas helpful to the understanding of the difficulties of a religious, moral, political and economic nature prevailing at the present time. In addition to the resolution on the Holy Father, the Convention in particular stressed, the motto chosen for the occasion, while ultimately the role of the father of the family, moral aid for those in military service, and the importance of the sodality are emphasized.

What is said in explanation of the Convention Motto is worthy of repetition and might be accepted as an incentive to Catholic Action. "We urge our membership," the Catholic Union Convention declared, "to ponder the words of the Holy Father's Christmas message of 1942 which we have taken for the motto of this year's Convention. Pope Pius XII calls for zeal, action and sacrifice, not of a mediocre variety, but of the type which characterized the heroic efforts of the crusades of old. This is emphatically no time for indifference, lethargy or half measures. Still less is it a time for lamentation!"

## The Value of Sustaining Memberships

BECAUSE it may not be generally known that many Sustaining Members of the Verein render substantial assistance to our movement, we are happy to submit the following experience.

Within recent weeks the Central Bureau received two contributions totaling \$70.00 as designated gifts for Father A. Del Zotto, a Jesuit missionary in Northern Malabar, India. These contributions came in response to an article in the December issue of *SJR*, which called attention to the "extreme poverty and suffering" endured by the destitute people among whom Father Del Zotto is laboring.

It was through the good offices of Mr. August Springob, Secretary of the CV Committee on Social Action and an officer of the Wisconsin State Branch of the Verein, that these donations were made to the Bureau. However, neither Mr. Springob nor the Central Bureau was aware of how the generous benefactors in this instance happened to come upon the article on Father Del Zotto in *SJR*. Upon inquiry, it was learned that the donors, Mr. and Mrs. Hargarten and Mrs. Thomas Stemper of Milwaukee, read the mission appeal in a copy of *SJR* received by Mrs. Stemper's husband, whom Mr. Springob enrolled not many weeks ago into the ranks of the CV Sustaining Membership.

We cite this instance as exemplifying the value to our movement of Sustaining Members, a fact which should encourage greater effort toward increasing the number of this type of membership.

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## In Behalf of *SJR*

THE Bureau recently received the remittance for his subscription from a venerable, old Pastor, Rev. W. L. Shea, Rector of the Church of the Assumption, in St. Louis. He has been a subscriber to "Social Justice Review" for twenty-seven years, and his letter in the present instance showed a shaky hand, but a firm and determined spirit to continue his subscription to our monthly. We feel that such instances point to the esteem in which our magazine is held in the minds of long-time subscribers, and should induce others to subscribe.

Through the influence of another priest, a long-time subscriber, the Bureau recently received a subscription to "Social Justice Review" from a certain United States Senator. The latter has a reputation for his political integrity, and is performing an important service in the public interest. We ask all readers who appreciate our efforts, to use whatever opportunities are available to them to help extend the circulation of *SJR*, as in the above-mentioned instance.

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Writing from Kansas at the beginning of the New Year, an old friend assures us: "It is delightful to receive *Social Justice Review* and the publication is deeply appreciated by one who has been connected with the Central Verein for more than thirty years. Please keep me on your mailing list."

## Joyous With the Joyous

FEW men there are in the ranks of our organization who have so steadfastly adhered to the program and principles accepted for the guidance of our societies and members, as Mr. Wm. H. Siefen. It is, therefore, the present occasion of the Golden Jubilee of his marriage to Mrs. Siefen must be considered an auspicious event, in which many are interested, and not alone as a "family affair".

Much of Mr. Siefen's ability, of his time and of his means have been devoted to the cause of Catholic Action, promoted by him in St. Boniface Society of New Haven, his parish, and the Catholic Union of the State. Mr. Siefen has given liberally, always in a big-hearted way. It is this won him so many friends and has sustained him for so long a time in honor as a former President of the Central Verein.

Together with his family, Mr. Siefen may rejoice in the Golden Jubilee of his marriage at Waterbury, Conn., fifty years ago. Since 1916 the Siefen family has been a member of St. Boniface German Parish at New Haven. In the course of years five children were born to Mr. and Mrs. Siefen.

On several occasions Mr. Siefen took an auspicious part in CV affairs. Thus, he was one of the leaders of our group on the occasion of the Eucharistic Congress at Budapest. While, on the other hand, together with Archbishop Muench, Mr. Kortz and Mr. Nicholas Dietz, he helped raise the library fund, a Diamond Jubilee gift of the CV for its Bureau.

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## Jungle News

ALTHOUGH six years have elapsed since the Japanese were driven out of Burma, the country is still not enjoying peace. Bands of communists on the one hand and insurgent tribesmen on the other, will not permit the people to enjoy quiet. Moreover, the missionaries too are beset with difficulties, inasmuch as the War left many orphans on their hands whose care demands great financial sacrifices.

Writing from Mandalay, a missionary refers to the need of supplying the boys in their care with more than food and clothing. "We must think about enlarging the capacity of our school huts to shelter at least two thousand children in the place of the present seven hundred. This is imperative if we want to check the influence of the communist school. We can obtain as many children as we would wish to have, provided we can support them. There are constant groups of them waiting and begging for admission. Even from a purely democratic point of view, we believe ours is the work that most directly opposes the principles of the Communists' policies."

This mission, conducted by the Fathers of Dom Bosco, has for a number of years received assistance from the Bureau. Having studied the letter files of his predecessor, the present missionary writes us, remembering the days of the War and its aftermath; "It is to you, our good benefactors from America, that we are debtors for our survival. From the same letters, I also understand and appreciate to the full how many of you have made real sacrifices to send such timely help."

## Still Our Concern

AS a mission country the Philippines are still the special problem of the American Catholics. Hence, catastrophes such as those that have befallen those Islands so frequently in recent years, should remind us of our relationship with the Church in the Philippines.

The War, earthquakes and hurricanes have repeatedly created problems for the missionaries. Writing early in December of the last year, the Procurator of a Congregation of Missionaries tells us:

"A couple of days ago we had a most unwelcome visitor in the form of a severe typhoon. The barometer was at the lowest I have ever seen it in twenty years or more. The velocity of the wind reached from eighty to one hundred miles per hour. The destruction in city and province to buildings, bridges, roads and crops is demanding a heavy toll. Moreover, the roof of the Cathedral of Jaro was ripped off. Many well-built houses were unroofed and scores of bamboo-nipa houses of the poor people were destroyed.

"In this calamity the parish church became a place of refuge. Although the floor was covered with water, the people squatted down on the church pews to snatch some sleep. On the whole, however, Santa Teresita (the church) suffered very little, although the premises were flooded."

A most difficult part of this mission field appears to be the Glocos Norte Province. The missionary in charge of this territory writes us, it is the cradle of greatest schism we have in the Islands. It is a vast mission with so many thousands of inhabitants. There never was a Catholic church here at any time. It is a new mission. I have only a temporary chapel, made of the cheapest materials available locally, i. e. cogon grass and bamboos. Hence my greatest need is a more fitting chapel for our Lord in the Blessed Sacrament, and a more fitting place where the august Sacrifice of the Mass is offered daily.

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## Catholic Daily Paper: A Hopeless Endeavor

THE announcement in New York City early in January that another attempt to publish a Catholic daily paper in our country had failed, was to be expected by all those who are seriously devoted to the cause of the Catholic Press, and who followed the development and final failure of the most recent effort along this line. Although an almost heroic effort was exerted by a small group of devoted, young Catholic lay people in this instance, the organization, called the Apostolic Press Association, has now announced the cessation of its efforts and the liquidation of the corporation's assets. However, the group did succeed in publishing a 4-page daily paper, the "Sun-Herald", with headquarters in Kansas City, Mo., beginning in October, 1950, and ending in April, 1951.

The article referring to this event mentions two previous efforts to found Catholic dailies in our country: That of the "Catholic Telegraph", attempted in New York about 1875, and the "Catholic Daily Tribune" of Dubuque, Iowa, which was published

quite successfully as a weekly from 1899 to 1914, and became a daily in 1920. Toward the end the "Tribune", founded by the late Nicholas Gonner, a member of the Central Verein, became a weekly again, and finally ceased publication in 1942.

A previous Catholic daily paper, founded by the German Catholics and promoted especially by them, was not referred to in the above announcement: The "Amerika", published in the German language from 1872 until 1924. This was an amazing and quite successful venture in Catholic journalism, the true significance of which can hardly be appreciated by us, the descendants of these pioneer German Catholics. It appears the "Amerika" was published as a weekly from the first issue, dated October 23, 1872, until about 1881. From that year until it came to an end in 1924, it was published as a daily and a weekly. The only complete set of the "Amerika" still in existence is in the Central Bureau Library.

One of the observations that can be made of present-day endeavors to found Catholic publications of this kind is the well-meaning disposition, but on the whole superficial and incomplete knowledge of the difficulties accumulated by those engaged in such ventures. Much understanding, and hard-headed practical and financial realism are needed in an undertaking of this magnitude.

### Necrology

#### Missouri Branch Members

IT is a wholesome thought that our conventions should remember the priests and laymen who in the past contributed to the cause of Catholic Action as cultivated by our organizations. There is close affiliation with such recollection and the obligation to pray for those who have gone before.

At its recent annual convention the Cath. Union of Missouri has reminded its members of the services rendered by the late Msgr. Schuler, especially to the young mens' cause. The declaration states inter alia:

"At great personal sacrifice he reorganized the Young Men's Section of the Catholic Union, not only in St. Louis, but also out-state, and this with full understanding and deep appreciation of the traditions and ideals of the Central Verein of America, with which he strove to imbue our young men. He enjoyed the most gratifying satisfaction of later seeing some of these assume leadership in the Catholic Union."

Nor were the laymen, who have been called by death, been forgotten. A special resolution mentions the late John P. Rehme, Anton Esswein, Herman Krueger and Carl Zeuner, all of whom were devoted members of Catholic Union. As one of the originators of the *Arbeiterwohl*, the late Anton Esswein deserves special mention as a pioneer in the Catholic Labor Movement.

#### Fr. Theodosius Plassmeyer, O.F.M.

Among the priests whose demise in recent months we are obliged to record, none has left a greater

void in our memory than the late Fr. Theodosius Plassmeyer, O.F.M. He was one to attract men by his manly virtues. He was as upright as the strongest tree in the Ozarks, his native environment, into which he was born. He stood his ground wherever it was a question of deciding right and wrong, the fostering of a deep spirituality, and defence of the truth.

Those of our readers who followed the series of articles on "Propaganda Foiled", printed in S.J.R., will realize what Father Theodosius' qualities of character were like. And it was by no means only during the crisis referred to, when nationalism ran high, that he showed his metal and stood his ground. A faithful son of St. Francis, Father Theodosius deserved the reputation of a devoted Friar.

#### John Wiesler, Jr.

Having served the Catholic Central Verein of Pennsylvania faithfully for an increditable number of years, forty-three, in the office of State Secretary, Mr. John Wiesler, Jr., of Philadelphia, departed this life. He was an efficient, but unostentatious official, who was held in general esteem by the officers and members of the organization to which he was wholeheartedly devoted.

The deceased added to the services he rendered the cause of Catholic Action by the labor he bestowed on the weekly *Nord Amerika*, which weekly he sustained throughout many years. All in all, Mr. Weisler deserves to be remembered for the faithful performance of the obligations imposed upon him by the officers and members of the CV of Pennsylvania.

#### Julius G. Weese

Following closely upon the demise of Mr. Alois Sittel of Joliet, Illinois, death claimed another member from that city in the person of Mr. Julius G. Weese. The deceased, a life-long resident of Joliet, was president of local Branch of the Western Catholic Union of St. John's Church, an office he held for twenty years. He also served as first supreme Vice-President of the WCU for seven years, having been re-elected to that office recently. The Western Catholic Union Record declares Mr. Weese to have been "one of the most loyal and enthusiastic member of the Western Catholic Union and one of the ablest officers on its Board of Control."

#### Correction

IN reporting the death of one of our Life-Members in the last issue of *SJR*, it was stated that Mr. James Post resigned the Presidency of the Catholic Union of Arkansas. It was not Mr. Post who resigned, but rather his successor in office, Mr. A. Pearson.

Mr. Post served his full term of office and continued his active interest in Catholic Union affairs until the very day of his untimely death, on November 17.

## Mutual Aid in the Parish

IT is not difficult to illustrate the services a Parish Credit Union is able to supply its members with. Any Annual Report sufficiently demonstrates the various needs of a monetary kind which may occur to a middle-class family. As an example, we may point to the loans granted members of St. Cecelia's Credit Union of St. Louis during its past business year. According to the official statement the loans were granted for the following purposes:

Pay Bond On Job 1, \$175.00; Small Bills, 15, \$1,851.59; Hospital and Doctor Bills 14, \$2,985.33; Purchase Tires 1, \$50.00; School Tuition 7, \$790.00; Purchase Kitchen Sink 1, \$100.00; Purchase Washing Machine 1, \$75.00; Purchase Rug 1, \$150.00; Purchase Refrigerators 2, \$530.00; Dentist 2, \$375.00; Interest and Taxes 4, \$820.00; Pay off Outside Loan 1, \$670.00; Real Estate Loans 6, \$21,720.00; Purchase Television 2, \$673.00; Purchase Furniture 10, \$4,527.00; Purchase Coal 5, \$432.97; Transportation 4, \$200.00; Auto Repairs 5, \$515.00; Pay Insurance 3, \$247.57; Funeral Expense 1, \$660.00; Christmas Shopping 1, \$125.00; Diamond Ring 1, \$175.00; Purchase Merchandise for Store 4, \$4,900.00; Purchase Musical Instruments 3, \$695.00; Living Expenses 1, \$71.00; Home Repairs 14, \$5,098.33; Purchase Cars 15, \$9,156.36; Purchase Clothing 1, \$125.00; Purchase Desk 1, \$75.00; Purchase Eye Glasses 1, \$29.00; Wedding 1, \$125.00; Vacations 3, \$345.00; Concrete Porch 1, \$108.00; Pay Income Tax 1, \$150.00.

All in all, an excellent proof of the need and efficacy of mutual aid as organized in parish Credit Unions. The services which they may render are invaluable. To a far greater extent than most people realize have the loan sharks contributed to the dissension and insecurity of the family.

## Miscellany

A PARTICULAR honor has been bestowed on the Pennsylvania Branch of the CV, inasmuch as St. Paul's Cathedral Parish of Pittsburgh, has accepted memberships in our organization. Rt. Rev. Andrew Pauley, Pastor, has proven himself a warm friend of the cause we represent.

During his residence in Illinois, Mr. Charles Stelzer was one of the most active members of the Catholic Union. Now living in Maine in retirement, the CV has not as yet been forgotten by him. Still alert to the problems of the day, Mr. Stelzer believes it

desirable to oppose the present tendency to spread and promote the works of Thomas Paine. He would wish to see a resolution come out of the CV Convention demonstrating that the anti-religious liberalism engendered by the great French Revolution has not as yet run its course.

A meeting of the St. Louis and County District, attended by the members and their wives, was held at St. Elizabeth Day Nursery, on Sunday, December 30. The children of the Nursery, under the direction of the staff, presented a delightful program of songs and recitations for the benefit of the visitors.

The organization adopted a resolution in commendation of religious displays in public places during the Christmas season. Rev. Victor Suren, Co-Director of the Central Bureau, addressed the meeting on the Displaced Persons Program in the Archdiocese, of which he is the Director. About 1,300 persons have now been brought into the Archdiocese under this program, with headquarters at the Central Bureau.

The observations on "Belgium Today", published by us in S.J.R., resulted in the following commentary by a Belgian priest: "I read the article you sent me with keen interest. I enjoyed it thoroughly, and my only criticism would be that I found it lacking penetration into some national matters. This is rather to be expected though."

We are confident that our faithful children, all our dear sons and dear daughters of the Catholic world, heralds of Christian social thought, will strive—even at the price of serious sacrifices—to win over others to social justice for which all true disciples of Christ must hunger and thirst.

PIUS XII

## Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to  
Central Bureau of the C.V.*

*Address, Central Bureau, 3835 Westminster Place,  
St. Louis 8, Missouri*

### Donations to the Central Bureau

Previously reported: \$5,436.36; Mr. and Mrs. Aloys Strunk, Kans., \$2; Frieda Felder, Cal., \$1; Security Title & Trust Co., San Antonio, Tex., \$250; Mrs. Catherine Erhard, Ill., \$1; New Subiaco Abbey, Subiaco, Ark., \$2; Connecticut State Branch CCV, \$150; Cath. Kolping Soc., Rochester, N. Y., \$1; St. Elizabeth Guild, New York, N. Y., \$1; John Stadler, N. Y., \$1; Sundry minor items, 18c; Total to and including January 18, 1952, \$5,845.54.

### Chaplain's Aid Fund

Previously reported: \$290.65; St. Francis de Sales Benevolent Society, St. Louis, \$2; CWU of New York, Inc., N. Y., \$25; J. F. Suellentrop, Kans., \$5; Total to and including January 18, 1952, \$322.65.

## Christmas Collection

Previously reported: \$994.00; Edw. Dobrydnia, Ill., \$5; Math. Post, Ark., \$10; J. A. Dockendorf, Ill., \$5; B. & A. Mang, Ill., \$1; Rt. Rev. Hy. Koenes, Pa., \$10; Jos. Schrewe, Ore., \$10; Otto Schuitz, Ill., \$10; Catholic Union of Arkansas, \$5; Rev. Jos. Wuest, C.S.Sp., Mich., \$5; Mrs. Bertha Hahn, Conn., \$5; Miss Josephine Hahn, Conn., \$5; Peter Wenzel, Kans., \$10; Mrs. O. Fasgold, Mo., \$1; Felix Martzen, Ida., \$5; Jos. Kaschmitter, Ida., \$5; St. Louis & County Dist. League, NCWU, Mo., \$50; N. N., St. Louis, \$1; Holy Family Comm. 197 K. of St. J., Rochester, N. Y., \$2; Blonigen Sisters, Minn., \$10; Sigmund Rechner, Ill., \$1; G. H. Kenkel, Ark., \$5; Mrs. A. Stoessel, Mo., \$2; Rom. Hipp, N. Y., \$2; J. P. Pfeiffer, Tex., \$25; R. F. Reschke, N. Y., \$5; J. J. Messer, Md., \$5; Mrs. Marg. Gilyon, Mo., \$1; John Potthoff, Pa., \$1; P. P. Hiegel, Ark., \$5; Br. 48 K. of St. G., Latrobe, Pa., \$5; Rev. L. J. Miller, S.D., \$10; Cecilia Costigan, Ohio, \$5; Mary & John Stadler, N. Y., \$30; A. H. Suren, Mo., \$3; J. V. Kirchhoff, Mo., \$2; W. P. Gerlach, Minn., \$5; Val Henigen, N. Y., \$2; Mrs. O. Romeo, Wis., \$2; Very Rev. Jos. Hensbach, S.D., \$5; N. N., N. Y., \$10; Rev. Mich. McKeever, Ga., \$5; Rt. Rev. B. Hilgenberg, Ill., \$5; Visitation Church Altar Society, Lott, Tex., \$10; John Baumgartner, Wis., \$5; Math. Winter, Minn., \$1; Rev. J. C. Daniel, Pa., \$5; Mrs. Anton Esswein, Mo., \$1; C. O. Gierer, Mo., \$10; N. N., St. Louis, \$1; C. J. Suellentrop, Kans., \$2; "A Friend", Ore., \$5; Miss A. E. O'Neill, Mo., \$1; Rev. H. J. Steinhausen, Pa., \$5; A. L. Schemel, N. Y., \$6; The Dirksen Family, Ill., \$50; Miss Agatha Grewe, Minn., \$5; Mr. & Mrs. J. A. Krause, Tex., \$3; Elizabeth Schuette, Ill., \$10; Arnold Winkelmann, Ill., \$2; Fr. U. Adelman, O.F.M.Cap., Pa., \$5; Br. 1150 C. K. of A., Brinkley, Ark., \$3; Rev. Math. Schumacher, C.S.C., Ind., \$5; Very Rev. Geo. Dreher, Mo., \$20; Misses T. & M. Gall, Mo., \$10; Wm. Griebel, Md., \$2; C. J. Furrer, Mo., \$15; St. Hubert's Soc., Marshfield, Wis., \$5; St. Theodore Br. 118 W.C.U., Chicago, Ill., \$5; B. F. Maier, Ill., \$1; J. H. Holzhauer, Wis., \$5; N. N., Kellers Church, Pa., \$1; Rosary Altar Soc., St. Benedict's Church, Newark, N. J., \$5; Jos. Kilzer, N. D., \$25; Hudson County CCV, N. J., \$10; Br. 153 K. of St. G., Freedom, Pa., \$2; Mrs. Math. Lies, Kans., \$25; Frk. Holzner, Va., \$1; Peter Mohr, Kansas, \$5; Rev. J. F. Scherbring, Ore., \$10; NCWU of Beaver Falls, Pa., \$5; Rochester Br. NCWU, N. Y., \$5; E. C. Gummersbach, Mo., \$10; Miss J. M. Vollmer, Pa., \$10; H. P. Ross, Mo., \$2; St. Henry's Ben. Soc., Evansville, Ind., \$10; Mr. and Mrs. Ben Schwiegmann, Tex., \$10; Ben Gruenloh, Mo., \$1; J. A. Kistner, Pa., \$1; Rt. Rev. J. Meyers, Minn., \$5; Ferd Foppe, Ill., \$1; A.B.K., Md., \$5; Miss B. Stegerwald, N. Y., \$2; Miss B. Michel, Mo., \$2; Rev. H. J. Eggemann, Mo., \$5; T. B. Schulte, Mo., \$1; J. W. Gervais, N. Y., \$25; J. F. Jenny, Ida., \$5; Mr. and Mrs. Kath. Frank, Mo., \$5; Rev. E. C. Kramer, N. Y., \$10; Mrs. M. Fellenz, Md., \$10; St. Ann's Society, Delano, Minn., \$2; Miss M. D. Klinke, Pa., \$3; M. J. Leuterman, Wis., \$5; St. Mathias Soc., Albertville, Minn., \$5; Mrs. A. Zigerlig, N. J., \$5; Mrs. J. Clemens, Mo., \$1; Syracuse Branch NCWU, N. Y., \$10; R. F. Hemmerlein, N. Y., \$5; J. N. Hess, Conn., \$10; F. W. Kersting, Pa., \$5; Amalia Grob, Tex., \$5; Chas. Bauer, Pa., \$2; Mrs. C. Fischer, Mo., \$1; E. F. Berger, Tex., \$2; T. J. Uttenweiler, Conn., \$2; Herm. Wolf, Minn., \$3; St. Peter's Soc., New Britain, Conn., \$10; Christina Grabosky, N. Y., \$2; Alfons Dittert, Mo., \$2; M. J. Kirsch, Pa., \$5; St. Clotilde Soc., St. Cloud, Minn., \$5; Franciscan Fathers, Chicago, Ill., \$50; Miss Rose Seitz, Ill., \$10; Dr. H. W. Clever, Mo., \$5; St. Francis de Sales, Benev. Soc., St. Louis, \$25; Holy Trinity Soc., Syracuse, N. Y., \$5; Quincy District NCWU, Ill., \$10; St. Elizabeth Guild of N.Y.C., N. Y., \$10; Mrs. Aug. Lutz, N. Y., \$2.50; F. C. Bangert, Mo., \$2; New York Local Br. CCV, N. Y., \$25; St. Anthony Soc., Delano, Minn., \$10; W. J. Nochowitz, N. J., \$5; N. N., St. Louis, \$10; St. Louis & County District League, Mo.,

\$10; Mrs. Laura Sutter, Tex., \$5; "Friends", Wilmington, Del., \$25; St. Andrew Br. 91 W.C.U., St. Louis, \$10; Christian Mothers Soc., Bartelso, Ill., \$1; Mrs. Barbara Brunner, N. Y., \$1; Mrs. Noxon Toomey, Ill., \$5; Mrs. Eliz. Echele, Mo., \$2; St. Margaret's Soc., Minneapolis, Minn., \$5; Otto Wieners, Mo., \$5; John Eibeck, Pa., \$5; Otto Jaeger, N. Y., \$5; Elizabeth, N. J., Branch NCWU, \$10; J. J. Tunney, Pa., \$5; Aug. Petry, Cal., \$10; Geo. Budde, Cal., \$5; St. Francis Ladies Aux. 95, Albany, N. Y., \$5; Mrs. Jos. Pipoly, Pa., 75c; Mrs. Eileen Grosch, Mo., \$2; J. J. Herz, Sr. Mo., \$1; Dr. and Mrs. A. F. Kustermann, Wis., \$3; Adam Ridinger, Conn., \$30; Nich. Dietz, Nebr., \$15; J. B. Ahillen, Mo., \$1; Mrs. J. Ahillen, Mo., \$1; Most Rev. A. J. Muench, D. D. Germany, \$10; Pittsburgh District C. K. of St. G., \$10; St. Elizabeth Soc., Chaska, Minn., \$1.18; R. A. Steger, Mo., \$1; St. Eustace Comm. K. of St. J., No. 39, Rochester, N. Y., \$5; Karl Nissl, Cal., \$5; Dr. G. J. Germann, Minn., \$5; Rev. Geo. Klaric, Mo., \$5; Wm. Sieben, Conn., \$10; St. Nicholas Parish CWU, Egg Harbor, N. J., \$5; Anton Doerrer, Conn., \$1; Very Rev. Leo Henkel, Ill., \$5; Sr. Holy Name Soc., Coplay, Pa., \$10; Eleanore Kenkel, Mo., \$10; Rt. Rev. J. G. Herrman, Kans., \$18.50; Rev. Jos. Bartelme, Wis., \$5; John Pack, Wis., \$1; Rev. M. P. O'Sullivan, Cal., \$5; C. P. Michels, Mo., \$5; St. Boniface Benev. Soc., Peoria, Ill., \$5; Chicago Dist. League NCWU, Ill., \$10; Mrs. F. A. Schrameyer, Pa., \$1; Miss Eliz. Meyers, N. Y., \$1; St. Bernard Soc., Akron, O., \$10; St. Ann's Soc., Muenster, Tex., \$10; Mr. & Mrs. W. F. Jobst, Mo., \$2; The Hermann Family, Conn., \$3; Junior NCWU and Miss Christine Greenfelder, Brooklyn, N. Y., \$10; August Maier, N. Y., \$10; Br. 116 K. of St. G., Williamsport, Pa., \$5 St. Clair Co. District League, E. St. Louis, Ill., \$10 C. Schumacher, Pa., \$3; St. Alphonsius Soc., Erie, \$10; W. F. Hemmerlein, N. Y., \$5; St. Joseph's Mutual Aid Soc., Ft. Smith, Ark., \$10; St. Joseph's Holy Name Soc., Union City, N. J., \$2; Total to and including January 18, 1952, \$2,353.93.

## St. Elizabeth Settlement

Previously reported: \$10,204.23; Greater St. Louis Community Chest, \$1,930; From children attending, \$1,237.48; Interest Income, \$30.30; Total to and including January 18, 1952, \$18,432.01.

## European Relief

Previously reported: \$2,706.90; John P. Pfeiffer, Tex., \$100; F. G., St. Louis, \$250; Rev. Jos. Wuest, C.S.Sp., Mich., \$10; Delaware Branch NCWU, \$5; Total to and including January 18, 1952, \$3,071.90.

## Catholic Missions

Previously reported: \$5,938.06; Mr. & Mrs. Aloys Strunk, Kans., \$10; Blonigen Sisters, Minn., \$10; Dorothy Reger, Cal., \$10; N. N., N. Y., \$18; W. J. Sullivan, Ill., \$20; Peter Mohr, Kans., \$10; St. Joseph Home for the Aged, Chicago, Ill., \$10; CWU of New York, Inc., N. Y., \$5; Miss J. M. Vollmer, Pa., \$10; Franciscan Sisters, St. Louis, \$50; St. Clare Convent, Cincinnati, O., \$40; Frieda Felder, Cal., \$20; St. Mary's Hospital, Watertown, Wis., \$7; Sisters of St. Joseph, Louisville, Ky., \$2; Guardian Angel Society, N. Y., N. Y., \$20; N. N. Mission Fund, \$37.50; Monica Soeder, N. Y., \$10; New York Local Branch CCV, N. Y., \$3; J. A. Graser, N. Y., \$1; Miss M. Buggie, Mo., \$50; Mrs. Aloys Strunk, Kans., \$15; Miss Catherine Mohr, Kans., \$15; St. Joseph's Home for the Aged, Chicago, Ill., \$10; Rt. Rev. J. Hummel, Wis., \$25; Sr. M. Theophila, Ia., \$5; Mrs. R. Walter, N. Y., \$5; St. Mary's Hospital, Cincinnati, O., \$5; Mrs. C. B. Tupper, N. Y., \$30; St. Francis Convent, Springfield, Ill., \$45; Rev. J. A. Bartelme, Wis., \$2.50; AML, Mo., \$10; St. Elizabeth Guild, New York, N. Y., \$10; C. H. Winkelmann, Mo., \$7; Mr. and Mrs. Wm. Hargarten, Wis., \$50; St. Philip Neri Mission Soc., Milwaukee, Wis., \$5; Total to and including January 18, 1952, \$6,227.56.